

THE
HISTORY
OF THE
OLD and New Testament,

Including



JEW S, and that of the Neighbouring Nations ; from the Creation of the World to the Time of CHRIST.

PART II. BOOK II. Continued.

Anno 221.
A. M. 4264.
Ptolemy
Philopator 1.
Daniel's 70
Weeks 241.

EUERGETES was succeeded (c) by *Ptolemy Philopator* his Son, (d) a most profligate and vicious young Prince: He was supposed to have (e) made away his Father by Poison, and he had not been long on the

Throne, ere he added to that Parricide the Murder (f) of his Mother, and of *Magas* his Brother; and a little after followed the Death of *Cleomenes* King of *Sparta*, occasioned by the same Measures of Wickedness and Barbarity. (g) He having been vanquished and driven out of *Greece* by *Antigonus* King of *Macedon*, fled to *Ptolemy Euergetes*, and was kindly received by him; but that King a little after dying, he had not that Favour from his Successor; however, being looked upon as a Person of great Wisdom and Sagacity, *Sosibius*, who was *Philopator's* chief Minister of State,

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thought

(c) *Ptolemæus*, *Astronomus* in *Canone*. *Eusebius* in *Chronico*.

(d) *Plutarchus* *ibid.* *Strabo* *ibid.* *Polybius* lib. 5. pag. 380, 381.

(e) *Justin.* *ibid.*

(f) *Plutarchus* *ibid.* *Polybius* lib. 5. pag. 380, 382.

(g) — *ibid.* — lib. 5.

thought fit to communicate to him his Master's Design of cutting off *Magas* his Brother, and to ask his Advice about it; which *Cleomenes* having dissuaded him from, and given some Reasons for it, which much displeased *Sofibius*, Occasion was taken from another Matter to cast him into Prison; from whence having gotten loose, and gathered his Friends and Followers together, who came with him from *Sparta*, he took the Advantage of *Ptolemy's* being absent from *Alexandria*, to call and excite the People to assume their Liberty, and free themselves from the Tyranny which they were then under; but not succeeding in this Attempt, he slew himself in the Streets of the City, as did also all the rest that were with him. *Plutarch*, in his Life of *Cleomenes*, hath given us a full Narrative of this Matter, and so also hath *Polybius* in the fifth Book of his History.

Antiochus (b) taking the Advantage of *Euergetes's* Death, and the Succession of so voluptuous and profligate a Prince after him, thought it a proper Time for him to attempt the recovery of *Syria*; and *Hermias* his prime Minister pressed hard for his going in Person to this War, contrary to the Opinion of *Epigenes* his General; who thought it chiefly concerned him to suppress the Rebellion of *Alexander* and *Molon* in the *East*, and therefore advised him to march immediately in Person with the Main of his Army for the subduing of those Rebels, before they should gather greater Strength in the revolted Provinces against him: But the Opinion of *Hermias* taking Place, *Antiochus* marched towards *Cælo-Syria* with one Part of his Army, and sent *Zeno* and *Theodotus Hermiolius*, two of his Generals, with the other to suppress the Rebels. While he was on his March towards *Cælo-Syria*, being arrived at *Seleucia* near *Zeugma*, there (i) was brought thither to him *Laodice* the Daughter of *Mithridates* King of *Pontus* to be his Wife, which caused his Stay for some Time in that Place to celebrate the Nuptials: But the Joy of his Marriage was soon interrupted by ill News from the *East*: For (k) his Generals there being overpowered by the joint Forces of *Alexander* and *Molon*, were forced to retire, and leave them Masters of the Field. Hereon, *Antiochus* inclining to the Advice given by *Epigenes*, resolved to desist from his Expedition into *Cælo-Syria*, and march directly with all his Forces into the *East* for the suppressing of this Rebellion, before it should grow to any great Head: But (l) *Hermias* persisting in his former Opinion for the Sake of some private Views of his own, which he had therein, overbore all Opposition to it, and prevailed with the King
to

(b) *Polybius* lib. 5. pag. 387. *Justin.* lib. 30. cap. 1.

(i) ——— lib. 5. pag. 388.

(k) ——— lib. 5. pag. 389.

(l) ——— lib. 5. pag. 390.

to send another General with more Forces into the *East*, and proceed himself in his former intended Expedition into *Cælo-Syria*. The General sent into the *East* was *Xinætas* an *Achaean*, whose Commission was to join the Forces, which were there before under the two former Generals, and take upon him the chief Command of the whole Army: But he came off with worse Success than those whom he succeeded; for (*m*) passing the *Tigris*, he was there drawn into a Snare, and circumvented by a Stratagem of the Enemies, and he, and all the Forces that passed with him were cut off and destroyed; whereon the Rebels made themselves Masters of the Province of *Babylonia*, and almost all *Mesopotamia*, without any Opposition. In the Interim, (*n*) *Antiochus* proceeding in his Expedition into *Cælo-Syria*, penetrated as far as the Valley, which lieth between the two Ridges of Mountains called *Libanus* and *Antilibanus*; but there he found the Passes of those Mountains so well fortified, and such Resistance made in them by *Theodotus* an *Ætolian*, who was there Governor for *Ptolemy*, that he was forced to retreat without making any further Progress that Way: And the ill News which he had by this Time received of the Loss of *Xinætas* and his Army in the *East* hastened his Return: For now (*o*) being fully convinced that he had nothing else to do but to follow the Advice which *Epigenes* had at first given him, and march in Person against the Rebels, and all else about him being of the same Opinion, he fully resolved on it, and *Hermias* durst not say any more against it: But to be revenged on *Epigenes* for the thwarting his Designs herein, he did by forged Letters fix a Plot of Treason upon him, and caused him to be cut off for it; in the Interim, *Antiochus*, tho' the Year was far spent, passed the *Euphrates*, and having there joined his other Forces, that he might be the nearer at hand for Action the next Spring, he put his Army into Winter Quarters in those Parts, and there waited the proper Season for the Beginning of the War.

Anno 220.

A. M. 4265.

Ptolemy

Philopator 2.

Daniel's 70

Weeks 242.

And as soon as that approached, (*p*) he marched directly to the *Tigris*, and having passed that River, forced *Molon* to a Battle, wherein he got such an entire Victory over him, that the Rebel finding his Cause absolutely lost, out of despair slew himself. *Alexander* was then absent in *Persia*, but *Nicolas* another Brother escaping from the Battle brought him the ill News thither; whereon, they slew first their Mother, then their Wives and Children, and lastly themselves; that so they might avoid fall-

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ing

(*m*) *Polybius* lib. 5. pag. 391, 392, 393.

(*n*) ——— lib. 5. pag. 390.

(*o*) ——— lib. 5. pag. 393, 394.

(*p*) ——— lib. 5. pag. 395, 396, &c.

ing into the Hands of the Conqueror. And thus ended this Rebellion in a most calamitous Destruction of all that were concerned in it.

After this Victory (q) the Remains of the conquered Army submitted to the King, who, after a severe reprimand upon them for their Rebellion, received them to pardon, and ordered them into *Media*, under the Command of those whom he sent to regulate the Affairs of that Province; and then returning to *Seleucia* on the *Tigris*, there continued for some Time to give his Orders for the resetting of his Authority in the revolted Provinces, and the reducing of all Things again in them to their former Order; which having effected by such proper Instruments as he thought fit to employ herein, he marched against the *Atropatians*, a People inhabiting on the *West* of *Media* in the Country now called *Georgia*; (r) *Artabazes* their King being then a very old Man, and grown decrepit with Age, was so terrified on the Approach of *Antiochus* with his victorious Army, that he sent Ambassadors to make his Submission, and agreed to Peace with him on his own Terms.

By this Time *Hermias* through his Insolence and haughty Conduct (s) growing intolerable to his Master, as well as to all else, *Apollonphanes* the King's Physician, who had at all Times his Ear on the Occasions of his Health, took the Advantage of it to represent unto him the Danger he was in from this Minister; telling him, that it was Time for him to look to himself, and take Care that he did not meet with the same Fate as his Brother did in *Phrygia*, and be cut off by those he most confided in: That it was manifest, *Hermias* was laying Designs for himself; and that no Time was any longer to be lost for the preventing of them. *Antiochus*, who had the same Sentiments with his Physician, but had hitherto suppressed them, out of Diffidence to whom to communicate them, very gladly received the Proposal, and immediately entered on Measures for the ridding himself of this odious and dangerous Minister, and accordingly, as it had been concerted, having drawn him off from the Army to accompany him on a walking abroad to take the Air, as was pretended, for his Health, as soon as he had thus decoyed him at a convenient Distance from all that might give him any Assistance, he ordered him to be cut off by those that attended him, which was much to the Satisfaction of all the Provinces of the *Syrian Empire*. For he being a Man of great Cruelty, Pride and Insolence, managed all Things

(q) *Polybius*. p. 398, 399.

(r) ——— p. 400.

(s) ——— lib. 5. p. 400, & 401.

Things with Severity and Violence, bearing no Contradiction to his Sentiments, or Opposition to any Thing he would have done, or suffering any Person or Thing to stand in his Way to what he intended, which drew on him a general Odium every where. But no where was there a more signal Instance of it, that at *Apamea* in *Syria*. For there they no sooner heard of his Death, but they fell on his Wife and Children, whom he had left in that City, and stoned them all to Death.

After this *Antiochus*, having thus successfully managed his Affairs in the *East*, and settled all the Provinces there under such Governors, as he thought he might best confide in, (1) he marched back into *Syria*, and there put his Army into Winter Quarters; and at *Antioch* spent the remaining Part of the Year in consulting with his Ministers, and the Officers of his Army, about the Operations of the next Year's War.

For he had still two dangerous Enterprizes to undertake for the restoring of the *Syrian* Empire, the first against *Ptolemy* for the Recovery of *Syria*, and the other against *Achæus*, who had made himself Master of all the *Lesser Asia*. For *Ptolemy Euergetes* having in the Beginning of the Reign of *Seleucus Callinicus* seized all *Syria*, as hath been above related, a great Part of it was still held by his Successor for the present *Egyptian* King, and *Antiochus* had Reason to be very uneasy in having him so near a Neighbour. And as to *Achæus*, it hath been already related how he refused the Crown, when offered him on the Death of *Seleucus Ceraunus*, and instead of putting it on his own Head faithfully preserved it for *Antiochus* the next rightful Heir. Hereon *Antiochus* committed to him the Government of all his Provinces in *Lesser Asia*, which Charge he having managed with that Valour and Wisdom of Conduct, as to recover them all out of the Hands of *Attalus* King of *Pergamus*, who had in a Manner made himself absolute Master of them, this Success made him envied by the chief Minister, and others, who had the King's Ear at Court; and therefore Resolutions being taken to suppress him, forged Letters were produced to prove him to have entertained traiterous Designs for the usurping of the Crown, and to hold Correspondence with *Ptolemy*, and to be in League with him for this Purpose; which (u) *Achæus* having Notice of, found he had no other Way to secure himself against the mischievous Machinations of those Men, than by doing what he was charged with. And therefore being necessitated for his own Defence to set up for himself, he assumed the Crown, which he had before refused, and declared himself King of *Asia*. So that *Antiochus* having

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these

(1) ——— ibidem.

(u) ——— lib. 5. p. 401.

these two dangerous Wars upon his Hands, which of these two he should first undertake, either that against *Ptolemy* for the Recovery of *Syria*, or that against *Achæus* for the Recovery of *Lesser Asia*, was the Matter which was under debate in the King's Council.

Anno 219. [In Autumn this Year began the 27th Jubilee,
A. M. 4266. and ended in the Autumn of the Year following.]
Ptolemy But at length upon full Consideration (w) it being
Philopator 3. resolved first to reduce all that belonged to the Sy-
Daniel's 70. rian Empire on that Side Mount *Taurus*, be-
Weeks 243. fore they marched over it against *Achæus*, the
Operations of the ensuing Campaign were concerted and ordered accordingly. For the Garrisons, which the *Egyptians* had in *Syria*, being the deepest Thorn in their Side, and which they were both sensible of, it was thought the best Course to remove this first. And therefore at present only threatening Letters were sent to *Achæus*, and the whole Army rendezvoused at *Apamea* to carry the War into *Cælo-Syria*. But in a Council there held before the March of the Army from thence, *Apollophanes* the King's Physician having represented, how preposterous a Thing it was for him to pass into *Cælo-Syria*, and leave *Seleucia*, a Place so near his Capital, in the Enemies Hands behind him, he drew all over to him by the Reason of the Thing. For this City stood upon the same River with *Antioch*, at the Distance only of fifteen Miles below it, near the Mouth of that River. On *Ptolemy Euergetes's* having invaded *Syria* in the Cause of *Berenice* his Sister, which hath been above related, he seized this City, and a Garrison of *Egyptians* having been there placed in it, they had held the Place ever since, now full twenty-seven Years; which was not only a constant Annoyance to the *Antiochians*, but also intercepted their Communication with the Sea, and spoiled all their Trade that Way. For *Seleucia* lying near the Mouth of the River *Orontes*, was the Sea-port to *Antioch*, and they suffered much by being deprived of it. All which being set forth by *Apollophanes* in his Representation of this Matter, it fully determined the King, and all his Council to follow the Measures he proposed, and begin the Campaign with the Siege of *Seleucia*; and (x) accordingly the whole Army marched thither, and invested that Place, and having carried it by a general Assault drove the *Egyptians* thence.

After this *Antiochus* hastned into *Cælo-Syria*, (y) being called thither by *Theodotus the Ætolian*, *Ptolemy's* Governor of that Province,

(w) ——— lib. 5. p. 402.

(x) ——— p. 404, & 405.

vince, with offer of putting the whole Country in his Hands. It hath been already related, how valiantly he repulsed *Antiochus* in his last Irruption into that Country. But this was not enough to please those who governed at Court; they expected more from him, which they imagined was in his Power to have done, and therefore called him to *Alexandria* to answer for it at the Peril of his Head. And altho' he were acquitted on the hearing of his Cause, and sent back to his Government; yet he did not acquit them of the Wrong they did him by this injurious Accusation, but returned into *Cælo-Syria* with such Resentment and Indignation for this ill Usage and Affront, that he resolved to be revenged for it. And while he attended his Cause at Court, having observed in how vile and dissolute a Manner all lived there, this augmented his Indignation, he not being able to bear with any Patience his being obnoxious to so despicable a Set of Men. For nothing could be more leud and abominable than the Conduct of *Philopator*, during all the Time of his Reign, and his whole Court was formed after this Example. He is said to have poisoned his Father, and he made this the more believed, because, after his Decease, he openly and avowedly put to Death *Berenice* his Mother, and *Magas* his only Brother. And then thinking himself free from Controul, and fear of Danger, he gave himself up to the vilest Entertainments of Lust, Luxury, and Bestiality; minding little else, than the glutting himself in all the Pleasures, which these most detestable Vices could afford him. His chief Minister was (z) *Sofibius*, a Man bad enough to suit the Service of such a Master, and crafty enough to use all the Means whereby best to secure his Interest under him. But those that most governed him were (a) *Agathocles*, *Agathoclea* his Sister, and *Oenanthe* their Mother. The first was his Pathic, the second his Concubine, and the last his Bawd to serve him in providing for the worst of his Lusts. *Agathoclea* was at first a publick Woman, and a common Strumpet, but having engaged *Philopator's* Affection, she had an absolute Ascendant over him all his Life after; and his Love to her was the Foundation on which was built his Favour to the other two. *Theodotus*, on his being at *Alexandria*, having observed all this, could not but abhor so vile a Conduct, and being a gallant Man scorned to be any longer under it; and this, with his Resentments for his ill Usage, put him upon a Resolution of seeking for a new Master, that might be more worthy of his Service. And therefore, on his return to his Province, having seized *Tyre* and *Ptolemais*, he declared

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for

(y) ——— p. 405, & 406.

(z) *Plutarchus* in *Cleomene*. *Valesii* excerpta ex *Polybio*, p. 64.

(a) *Plutarchus* ibidem. *Athenæus*, lib. 13. p. 577. *Jyslin*, lib. 30. cap. 1, & 2.

for King *Antiochus*, and sent him the Message I have mentioned to call him into those Parts, and on his arrival delivered to him these two Cities, whereby he put him in a fair Way of becoming Master of all the rest of that Country. *Nicolas*, one of *Ptolemy's* Generals in those Parts, made some Opposition to him in this Invasion, altho' not sufficient to obstruct his Progress. For altho' he were a Countryman of *Theodotus's*, as being an *Ætolian*, yet he would not join with him in this Defection, but still adhered to the Interest of King *Ptolemy*, according to his first Engagements to him; and therefore as soon as *Theodotus* had seized *Ptolemais*, he besieged him in it. And on *Antiochus's* marching thither to raise the Siege he seized the Passes of Mount *Libanus* against him, and defended them to the utmost; but being overborne by the superior Power of *Antiochus*, he was forced to recede, and *Antiochus* had thereon *Tyre* and *Ptolemais* put into his Hands by *Theodotus*; where having found great Magazines of War, which *Ptolemy* had in these two Places prepared and laid up for his Army, and also a Fleet of forty Sail of Ships, he seized both for his Service. The Ships he delivered to *Diognetus* his Admiral, with Orders to sail to *Pelusium*; purposing at the same Time to march thither by Land with all his Army, and invade *Egypt*. But being informed that at that Time of the Year the Banks of *Nile* used to be cut, and all the Country laid under Water, and that therefore the invading of that Realm was then impracticable, he altered his Purpose, and turned all his Force for the reducing of the rest of *Cælo-Syria*; and having taken some Places in it by Surrender, and others by Force, he at length made himself Master of *Damascus*, the chief City of the Province; having taken it by (b) a Stratagem, with which he over-reached *Dinon*, who had the Command of it for King *Ptolemy*. His last Attempt in this Campaign (c) was upon *Dora*, a maritime Town near Mount *Carmel*, called *Dor* (d) in the holy Scriptures; but the Place being strongly situated, and well fortified, and provided for, by the Care of *Nicolas*, he could make no Impression upon it, and there was glad to accept of a Proposal, which was there offered him, of making a Truce with *Ptolemy* for four Months; and hereon drawing off under the Credit of it, he marched back to *Saleucia* on the *Orontes*, and put his Army into Winter Quarters, leaving those Places which he had taken in this Year's War, under the Care and Government of *Theodotus the Ætolian*.

During

(b) *Polyænus*, lib. 4. cap. 15.

(c) *Polybius*, lib. 5. p. 409.

(d) *Joshua* xi. 2. xvii. 11. *Judges* i. 27. *1 Kings* iv. 11. *1 Chron.* vii. 29.

During this Truce (e) a Treaty was set on Foot between the two contending Princes, but without any other Design on either Side, than to gain Time. *Ptolemy* lacked it to make Preparation for the ensuing War, and *Antiochus* to look after *Achaus*. For he having now manifest Designs of usurping *Syria* from him, as well as *Lesser Asia*, he wanted to be at Home to provide against them. In this Treaty the chief Point in Debate was, to whom *Cæle-Syria*, *Phœnicia*, *Samaria*, and *Judæa*, did belong by Virtue of the Partition, that was made of *Alexander's* Empire between *Ptolemy*, *Seleucus*, *Cassander*, and *Lyfimachus*, after the Death of *Antigonus*, slain in the Battle of *Ipsus*. *Ptolemy* claimed these Provinces, as having been by that Treaty assigned, as he said, to *Ptolemy Soter* his Great-Grandfather. On the other Side *Antiochus* alledged, that they had in that Partition been assigned to *Seleucus Nicator*, and therefore he claimed them to belong to him, as the Heir and Successor of that King in the *Syrian* Empire.

Anno 218. While these Pretences were alledged on both
A. M. 4267. Sides, and neither yielded to the other, the Time
Ptolemy of the Truce wore out, and nothing being effected
Philopater 4. by the Treaty, (f) both Parties again provided for
Daniel's 70 the War. *Nicolas the Ætolian* having given sufficient
Weeks 24. Proof of his Valour and Fidelity in his last Year's
Service for King *Ptolemy*, was this Year made his Generalissimo
for this War, and had the whole Care of his Interest in the con-
tested Provinces committed to his Charge; and *Perigenes* his Ad-
miral was sent with a Fleet to carry on the War by Sea. *Nicolas*
having rendezvoused his Forces at *Gaza*, and being there furnished
from *Egypt* with all necessary Accoutrements and Provisions for
the War, marched directly from thence for Mount *Libanus*, and
seised the Streights, which lay between the Ridge of Mountains and
the Sea, through which it was necessary for *Antiochus* to pass, re-
solving to expect him there, and by the Advantage of the Place
obstruct his further Progress that Way. In the Interim *Antiochus*
was not idle, but having made all due Preparations for the War
both by Sea and Land, committed his Fleet to the Command of
Diognetus his Admiral, and then marched himself with his Army
by Land. The Fleets on both Sides coasting the Armies, as they
marched by Land, they all met at the Streights where *Nicolas*
had posted himself. And while *Antiochus* there assaulted *Nicolas* by
Land, the Fleet encountered at Sea, and the Battle was begun on
both Sides both by Sea and Land at the same Time, and in Sight
of each other. At Sea the Fight ended upon equal Terms on
both Sides, neither Party getting the Better of the other. But at
Land

(e) *Polybius*, lib. 5. p. 409, 410, 411.

(f) *Polybius*, lib. 5. p. 411, 412, &c.

Land *Antiochus* having gotten the Advantage, *Nicolas* was forced to retire to *Sidon* with the Loss of four thousand of his Men slain and taken, and thither also *Perigenes* followed him with the *Egyptian Fleet*. *Antiochus* pursued them thither both by Sea and Land with Intention to besiege the Place; but finding it too strongly provided with Men, and all other Necessaries to be easily taken, he thought not fit to sit down before it; but having sent his Fleet to *Tyre*, he marched with his Army into *Galilee*, and having taken *Philoteria* on the North End of the Sea of *Tiberias*, and *Scythopolis* (or *Bethsan*) on the South End, he marched to *Attabyrium* a City situated on Mount *Tabor*, the Mountain afterwards made famous by the Transfiguration of our Saviour on it, and by a Stratagem soon made himself Master of the Place, and by taking these Cities having brought all *Galilee* under him, he marched over the River *Jordan* into the Land of *Gilead*, and took Possession of all that Country, which formerly had been the Inheritance of the Tribes of *Reuben*, and *Gad*, and the half Tribe of *Manasseh* on that Side of the River. After that, he took *Rabbah* of the Children of *Ammon*. *Polybius* calls it *Rabbatamana* (i. e. (g) *Rabbath-Ammon*.) I have shewn before, how *Ptolemy Philadelphus* having rebuilt this City called it *Philadelphia*. It being strong and populous, it made a vigorous Resistance against *Antiochus*, and all his Army; but at length he brought them to a Surrender by stopping the Water Course. On his making himself Master of this Place, he forced all neighbouring *Arabs* to submit to him. But by this Time the Year being far spent, he repassed the River *Jordan*, and having placed *Hippolochus* and *Keraas* (who lately revolted to him from King *Ptolemy*) in the Government of *Samaria*, with five thousand Men to keep that Part of the Country in quiet, he led back all the rest of his Forces to *Ptolemais*, and there put them into Winter Quarters.

Anno 217.	<i>Livy</i> relates, that on this Year the Sun's Orb was
A. M. 4268.	perceived in <i>Sardinia</i> to be diminished; which prob-
<i>Ptolemy</i>	ably denotes the Eclipse of the Sun; which <i>Cal-</i>
<i>Philop.</i> 5.	<i>vistus</i> computes to have been seen, Feb. 11. a little
<i>Daniel's</i> 70	after 4 in the Afternoon; and which he estimates
Weeks 245.	to have been of above 8 Digits.

As soon as the Spring begun, (b) both Parties again took the Field. *Ptolemy* having gotten together an Army of seventy thousand Foot, five thousand Horse, and seventy three Elephants, ordered them to rendezvous at *Pelusium*, where putting himself at the Head of them, as soon as all was got ready for the March, he

(g) So *Rabbah* of *Ammon* is written in the *Hebrew* Language, see the *Hebrew* Text *Deuteron.* iii. 11. 2 *Sam.* xii. 11. *Jeremiah* xlix. 2.

(b) *Polybius*, 5. p. 421, & 422. &c. *Hiernymus* in cap. xi. *Danielis*.

he led them over the Desarts, that parted *Egypt* and *Palestine*, and encamped at *Raphia*, a Town lying between *Rhinocorura* and *Gaza*, and there *Antiochus* met him with an Army little inferior to him. For he had sixty-two thousand Foot, six thousand Horse, and an hundred and two Elephants. And there he encamped, first within ten Furlongs, and afterwards within five of the Enemy. While they lay thus near to each other, many bickerings hapened between Parties, as they went out on each Side, either for watering or forage, and many bold Adventures were made by particular Persons from both Armies. But that of *Theodotus the Ætolian* was the most remarkable. For (i) being well acquainted with the *Egyptian* Usages, as having long served *Ptolemy*, till he revolted from him to *Antiochus*, he took the Advantage of a dusky Evening, when his Face could not be well discerned, to enter into the Enemies Camp with two Companions, and being there taken for one of them, went into *Ptolemy's* Tent with Design to have killed him, and with that one Stroke to put an End to the War. But not finding him there he slew his chief Physician instead of him, wounded two others, and then amidst the hurry and tumult raised hereon escaped safe back again into his own Camp. At length both Kings (k) drew out all their Forces for a decisive Battle, and both rid before the Front of their respective Armies to excite and encourage their Men for the Fight. *Arfinoe*, who was Sister and Wife to King *Ptolemy*, accompanied him in this Action, and not only exerted herself in the encouraging of the Soldiers before the Fight, but also continued with her Husband in the Battle throughout all the Heat and Dangers of it. The Event of that Battle was, *Antiochus* commanding the right Wing routed the opposite Wing of the Enemy, but pursuing them too far, in the Interim the other Wing of the Enemy having beaten his left Wing fell upon the main Body then left naked, and utterly broke them before he could return to their Assistance. An old Officer of *Antiochus's* Army observing which Way the Cloud of Dust went, concluded from thence, that the main Body was routed, and shewed it to the King. But altho' he immediately returned, he came too late to recover this Fault, finding all the rest of his Army put to flight on his coming back to them. Hereon he was forced to retreat first to *Raphia* and next to *Gaza*, with the Loss of ten thousand of his Men slain, and four thousand taken Prisoners; after which being no more able to make Head against *Ptolemy* in those Parts he quitted them to the Conqueror, and

(i) *Polybius*, lib. 5. p. 423. 3 *Maccab.* cap. 1.

(k) *Polybius*, lib. 5. p. 423—427. 3 *Maccab.* cap. 1. *Hieronymus* *ibid.* *Justin*, lib. 30. c. 1.

and having gathered together the remains of his broken Forces he returned with them to *Antioch*. This Battle at *Raphia* was fought at the same Time, that *Hannibal* vanquished *Flaminius* the Roman Consul at the Lake of *Thrasimenus* in *Hetruria*.

On the Retreat of *Antiochus* (l) the Cities of *Cælo-Syria* and *Palestine* were at a strife, which of them should first yield themselves again to *Ptolemy*. For having been long under the Government of the *Egyptians*, they were in their Affections inclined rather to their old Masters, than to *Antiochus*. It was only by Force that they had submitted them to the latter; and therefore that Force being now removed, they returned again to their former bent, and *Ptolemy's* Court was thronged with Ambassadors from them to make their Submissions, and offer Presents unto him. Among whom were Ambassadors from the *Jews*, who were all kindly received. *Ptolemy* having thus regained these Provinces made a Progress through them, and among other Cities which he visited in this Perambulation, (m) *Jerusalem* was one that had this Favour from him. On his arrival thither he took a View of the Temple, and there offered up many Sacrifices to the God of *Israel*, and made many Oblations to the Temple, and gave several very valuable Donatives to it. But not being content to View it only from the outer Court, beyond which it was not lawful for any Gentile to pass, he would have pressed into the Sanctuary itself, and into the Holy of Holies in the Temple, where none but the High-Priest only one Day in a Year, or on the great Day of Expiation only was to enter. This made a great Uprore all over the City. The High-Priest informed him of the Sacredness of the Place, and the Law of God which forbad his Entrance thither. And the Priests and Levites gathered together to hinder it, and all the People to deprecate it, and great Lamentation was made every where among them on the Apprehension of the great Profanation, which would hereby be offered to their holy Temple, and all Hands were lifted up to God in Prayer to avert it. But the King, the more he was opposed growing the more intent to have his Will in this Matter, pressed into the inner Court; but as he was passing further to go into the Temple itself, he was smitten of God with such a Terror and Confusion of Mind, that he was carried out of the Place in a Manner half dead; on this he departed from *Jerusalem* filled with great Wrath against the whole Nation of the *Jews* for that which happened to him in that Place, and venting many Threatnings against them for it.

The

(l) *Polybius*, lib. 5. p. 427, 428.

(m) 2 *Maccab.* cap. 1.

The High-Priest who withstood *Ptolemy* in this Attempt upon the Temple was (n) *Simon* the Son of *Onias*, the second of that Name: For his Father dying towards the End of the former Year, he succeeded him in his Office, and this was the first Year of his Pontificate, and it was well that a wiser Man was then in that Office when this Difficulty happened: For during the whole Time of *Onias's* Ministration, all the Affairs of the *Jews* were both in Church and State very negligently and supinely managed. For he being a very weak Man, and withal exceedingly covetous, minded little else but how to heap up Money. (o) The *Samaritans* observing this, took the Advantage of it to be very vexatious to the *Jews*; and out of their old Enmity to them did them many and great Damages, plundering and ravaging their Country, and carrying many of the Inhabitants into Captivity, and selling them for Slaves; and this they had in some measure practised ever since the Contention arose between *Antiochus* and *Ptolemy Philopator* about the Provinces of *Cælo-Syria* and *Palestine*, skreening themselves sometimes under the one Side, and sometimes under the other, according as they found they might be most vexatious to the *Jews*. And during all the Time that this War lasted, the *Jews* suffered very much by it from both Parties, as did all the rest of the Inhabitants of *Palestine*. For *Palestine*, of which *Judæa* was a Part, being one of the Countries in Contest, while these two potent Princes thus strove for it, it happened to those that dwelt in it (as usually it doth to all others in this Case) that they were ground between both. For as sometimes the one Side, and sometimes the other were Masters of the Country, they were sure to be harraßed by each in their Turns. And this continued to be their Case, as long as that Contest lasted, and they suffered exceedingly by it.

Antiochus, as soon as he was returned to *Antioch*, (p) sent Ambassadors to *Ptolemy* to move for Peace. That which induced him to this was, he mistrusted the Fidelity of his own People, finding on his Return both his Interest and Authority much sunk by his late Misfortune at *Raphia*; and another Reason for it was, it was Time for him to look after *Achæus*. For he having by his Victories over *Attalus* made himself absolute Master of all the *Lesser Asia*, should he be let alone to settle his Authority there, *Antiochus* well saw it would not be long, e'er he must expect him in *Syria*, there to push for the whole Empire; to prevent this he thought it his best Course

(n) 3 *Maccab.* cap. 2. *Josephus* Antiq. lib. xii. cap. 4. *Eusebius* in Chronico. *Chronicon Alexandrinum*.

(o) *Josephus* Antiq. lib. xii. cap. 3.

(p) *Polybius*, lib. 5. p. 428. *Justin*, lib. 30. cap. 1. *Hieronymus* in cap. xi. *Danielis*.

Course to make Peace with *Ptolemy*, lest having two such powerful Enemies, one on each Hand of him, to deal with at the same Time, he should be crushed between them. And therefore he empowered his Ambassadors to yield to *Ptolemy* all those Provinces, which were in contest between them, that is all *Cælo-Syria* and *Palestine*. I have aforeshewn, that *Cælo-Syria* contained that Part of *Syria*, that lay between the Mountains *Libanus* and *Anti-Libanus*, and *Palestine* all that Country, which was formerly the Inheritance of the Children of *Israel*, and that the maritime Parts of both were, what the *Greeks* called *Phœnicia*. All this *Antiochus* was willing to part with to the King of *Egypt*, for the obtaining of Peace with him in the present Juncture: chusing rather to quit his Claim to all these Countries, than for the Sake of them to run the risk of losing all the rest. And accordingly a Truce being agreed on for a Year, before that was expired a Peace was made upon the Terms proposed, and hereby *Antiochus* was left wholly at Leisure to attend the Recovery of *Lesser Asia*, and the suppressing of *Achæus*, which was a Matter of much greater Moment unto him at this Time; and *Ptolemy*, that he might be again fully at Liberty to follow his voluptuous Enjoyments, was as fond of being rid of this War as the other. And therefore as soon as the Truce was concluded, after having tarried three Months in those Provinces, to settle his Affairs in them, he committed the chief Command over them to *Andromachus* of *Aspendus*, and returned again to *Alexandria*; and on his Arrival thither immersed himself again deeper, than ever, in all the beastly Pleasures of his former Life; and that he might not be interrupted in his Enjoyment of them, he sent *Sofibius* his chief Minister to *Antioch* to turn the Truce into a Peace, which was accordingly done on the Terms I have mentioned. And thus *Ptolemy* for the Sake of his Lusts contenting himself with the Recovery of the Provinces of *Cælo-Syria* and *Palestine*, made no other Advantage of his Victory at *Raphia*; but this did not content his People, who expected much more from it. It is certain had he pursued that blow, he might have deprived *Antiochus*, not only of *Palestine* and *Cælo-Syria*, but of all the rest of his Empire; and this was what the *Egyptians* would have had done, and were very angry, when they found themselves disappointed of it by so disadvantageous a Peace. The Discontent, which followed herefrom, gave Rise to those Disorders in *Egypt*, which the next Year after broke out into a Rebellion; and thus *Ptolemy* by avoiding a War Abroad, caused one at Home in his own Kingdom.

Anno 216. *Polybius* relates, that there was an Eclipse of the
 A. M. 4269. Moon seen in *Mysia*, and at the River *Megistus*
Ptolemy about this Time: But whether it was that *Septem-*
Philopator 6. ber the 1st this Year; or that *March* the 20th the
Daniel's 70 next Year, or any other near the same Time, is
 Weeks 246. not certain.

Ptolemy on his Return to *Alexandria* carried thither with him his Anger against the *Jews* for their obstructing his Entrance into their Temple at *Jerusalem*, and resolved to be revenged for it on all of that Nation, who were then at *Alexandria*: And therefore he published a Decree, and caused it to be engraven on a Pillar erected at the Gates of his Palace, whereby he forbade all to enter thither that did not Sacrifice to the Gods which he worshipped; whereby he excluded the *Jews* from all Access to him, either for the suing to him for Justice, or the obtaining of his Protection, in what Case soever they should stand in Need of it. (3 *Maccab.* Cap. 2.) And whereas the Inhabitants of *Alexandria* were of three Ranks, (q) 1st, the *Macedonians*, who were the original Founders of the City, and had the first Right in it; 2dly, The mercenary Soldiers who came thither to serve in the Army; and 3dly, the native *Egyptians*; and by the Favour of *Alexander the Great*, and *Ptolemy Soter*, the *Jews* were enrolled among (r) the first Rank, and had all the Privileges of original *Macedonians* conferred on them. *Philopator* resolved to deprive them of this Right: And therefore by another Decree ordered (3 *Maccab.* Cap. 2.) that all the *Jewish* Nation that lived in *Alexandria* should be degraded from the first Rank, of which they had hitherto always been from the first founding of the City, and be enrolled in the third Rank among the common People of *Egypt*, and that all of them should come thus to be enrolled, and at the Time of their Enrollment have the Mark of an Ivy Leaf, the Badge of his God *Bacchus*, by an hot Iron impressed upon them; (2 *Maccab.* vi. 7.) and that all those, who should refuse to be thus enrolled and stigmatized with the said Mark, should be made Slaves; and that if any of them should stand out against this Decree, he should be put to Death. He would have them marked with the Badge of his God *Bacchus*, not only in that by his Drunkenness he had made himself a great Devoté of his, but most especially in that the *Ptolemys* of *Egypt* pretended to derive (s) their Pedigree from him, and therefore he himself was marked with this Badge; for which Reason they gave him the Nickname of (t) *Gallus*, because the Priests called

(q) *Strabo* lib. 17. pag. 797.

(r) *Josephus* Antiq. xii. 1, 1. & 3, 1. & xiv. 10. & contra *Apionem* lib. 2.

(s) *Theophilus Antiochenus* ex *Satyri* Historia.

(t) 'Εν ἰπποτῶν χαρίων, a *Scaligero* Edita pag. 254. *Chronic. Alexand.*

called Galli were so marked: So saith the Author of the *Greek Etymologicon*; his Words are, (u) Ptolemy Philopator was called Gallus, because he was stigmatized or marked with the Leaf of an Ivy, in the same Manner as the Priests called Galli; for in all the Bacchanal Solemnities they were crowned with Ivy. But that he might not seem an Enemy to all of that Nation, he ordained, that as many of them as would be initiated into the Heathen Religion, and sacrifice unto his Gods, should retain their former Privileges, and remain still in the same Rank which they were of before: But of the many Thousands of the Jewish Race, which then dwelt at Alexandria, there were found only three Hundred who accepted of this Condition, and forsook their God to gain the Favour of their King: The rest stood all firm to their Religion, rather chusing to suffer any thing, than depart in the least from it. And those of them that had Riches, freely parted with them to the King's Officers to get themselves excused from being thus enrolled and stigmatized; but others were forced to submit hereto: But all of them so abhorred those that apostatized from their God to please the King on this Occasion, that they thenceforth excluded them from all Manner of Communication with them; none of them vouchsafing after that to converse, or on any Occasion whatsoever to have any more to do with such impious Wretches; which being interpreted as done by them in Opposition to the King's Authority, (3 Maccab. Cap. iii.) this so enraged him against them, that he took a Resolution of destroying them all, that is, not only those Jews that were of Alexandria, but all the other of that Nation, wheresoever they lived within his Dominions, purposing first to begin with those of Egypt, and then to proceed in the next Place against the Inhabitants of Judæa and Jerusalem, and extirpate the whole Nation. And therefore, in the first Place he sent out his Orders to command that all the Jews who lived any where in Egypt should be brought in Chains to Alexandria, and having them accordingly thus brought thither, he shut them up in the Hippodrome (a large Place without the City, where the People used to assemble to see Horse Races, and other Shows) purposing there to expose them for a Spectacle to be destroyed by his Elephants. (3 Maccab. Cap. v.) But when they were all met at the Day appointed to see the Sight, and the Elephants were brought forth ready prepared for the Execution, they were disappointed of the Shew for that Day by the King's Absence: For being late up the Night before at a drunken Carousal, he slept so long the next Day that the Time of the Shew was over before he awoke; whereon, it was put off to the next Day following, and then the same Cause made another Disap-

(u) Γάλλος ὁ Φιλοπάτωρ Πτολεμαῖος διὰ τὸ φύλλω κισσοῦ κατωρίχθαι ὡς οἱ Γάλλοι, &c.

Disappointment; for another such Fit of Drunkenness had so drowned his Thoughts, that when called up the next Morning then to see the Shew, he remembered nothing of it, but thought those out of their Wits who spoke to him of it, which caused that the Shew was put off again to the third Day. All this while the *Jews* continuing shut up in the *Hippodrome*, ceased not with lifted up Hands and Voices to pray unto God for their Deliverance, which he accordingly vouchsafed unto them: For on the third Day, when the King was present, and the Elephants were brought forth and made drunk with Wine mingled with Frankincense (as they had been the two Days before) that they might with the more Rage execute what was intended upon those People, and were accordingly let loose upon them, instead of falling upon the *Jews*, they turned their Rage upon all those who came to see the Shew, and destroyed great Numbers of them; and besides, several Appearances were seen in the Air, which much frightened the King and all the Spectators: All which, manifesting the Interposal of a divine Power in the Protection of those People, *Philopator* durst not any longer prosecute his Rage against them, but ordered them to be all again set free: And fearing the divine Vengeance upon him in their Behalf, for the appealing and diverting of it he restored them to all their Privileges, rescinding and revoking all his Decrees which he had published against them: And he added over and above many Gifts and Favours unto them; among which one was, that he gave them Liberty to put to Death all those *Jews* who had apostatized from their Religion, which they accordingly executed, not sparing a Man of them. *Josephus* gives us no Account in his Antiquities of all this Matter, but there is a full Account of it in the 3d Book of the *Maccabees*: For there the whole History of this Persecution and the Deliverance of the *Jews* from it is at large related, it being the whole Subject of that Book; and therein it is truly said to have been all transacted in the Reign of *Ptolemy Philopator*, immediately on his Return from *Syria* after the Victory obtained by him at the Battle of *Raphia*: And when that Battle was fought, *Polybius* and other Authors have told us.

The Name of *Maccabees* was afterward given to *Judas* and his Brethren: And therefore the first and second Book, which gives us an Account of their Actions, are called the first and second Books of the *Maccabees*. But the Things which the 3d Book relates, were first in order of Time, as being transacted before ever those *Maccabees*, of whom we have the History in the first and second Book of the *Maccabees* were at all in Being: But this Book being less known than the other two, it hath for this Reason been reckoned after them, tho' it be before them about 50 Years in the order of Time. It seems to have been written by some *Alexandrian Jew* in the *Greek Language*, not long after the Time

of *Siracides*. It is extant also in *Syriac*; but the Author of that Version seems not well to have understood the *Greek* Original: For in some Places he varies from it through manifest Ignorance of the *Greek* Language. It is in most of the ancient Manuscript Copies of the *Greek Septuagint*, as particularly it is in the *Alexandrian* Manuscript in the King's Library at St. *James's*, and in the *Vatican* Manuscript at *Rome*, which are two of the ancientest Manuscripts of the *Septuagint* Bible now in Being: But was never inserted into the vulgar *Latin* Version of the Bible, nor is it to be found in any Manuscript of it. And that Version being only in Use through the whole *Western* Church till the Reformation, the first Translations which we have of the Bible into *English* were made from thence; and for that Reason none of those having the third Book of the *Maccabees* among the Apocryphal Books, it hath never since been added, tho' it very well deserves a Place there. For it is not to be doubted but the History contained in it is true, and that there really was such a Persecution raised against the *Jews* of *Alexandria* by *Ptolemy Philopator* as that Book relates; there are Accounts of other Persecutions, they there underwent altogether as bad, which no one doubts of. We have Mention made of this Book in *Eusebius's* Chronicon: (w) It is also named with the two other Books of the *Maccabees* in the 85th of the Apostolick Canons: And that the 3d Book of *Maccabees* is intirely a true History, and different from *Josephus's* Account in his 2d Book against *Apion*; and that *Maccabee* was a Name or Title elder than *Judas Maccabæus*, see Authent. Rec. pag. 200 — 208.

In the Interim, *Antiochus*, after the Peace made with *Ptolemy*, turning all his Thoughts to the making of War against *Achæus*, and having made great Preparations for it, (x) marched over Mount *Taurus* into Lesser *Asia* for the suppressing of him; where having joined himself in League with *Attalus* King of *Pergamus*, by Virtue of this Conjunction he so distressed *Achæus*, that he drove him out of the Field, and shut him up in *Sardes*, and thereon sitting down before that Place besieged him in it with his whole Army.

Anno 215. *Achæus* (y) there held out above a Year against
 A. M. 4270. him; in the Interim, many Sallies were made and
Ptolemy many Skirmishes were fought under the Walls, till
Philopator 7. at length in the second Year of the Siege, by the
Daniel's 70 Craft of *Ligoras* one of *Antiochus's* Commanders,
 Weeks 247. the City was taken, whereon, *Achæus* retreated into the Castle and there defended himself for some Time, till at last he was by the treacherous Contrivance of two crafty *Cretans* delivered

(w) Pag. 185.

(x) *Polybius* lib. 5. pag. 444, 446.

(y) ——— lib. 7. pag. 506, 507.

delivered into the Hands of *Antiochus*: The Manner of it was thus; (z) *Ptolemy Philopator* having entered into a strict Alliance with *Achæus*, was much concerned on his hearing of his being so closely shut up in the Castle of *Sardes*, and therefore committed it to the Care of his chief Minister *Sofibius*, by any Means possible to get him out of this Danger: There being at that Time in *Ptolemy's* Court a crafty *Cretan* called *Bolis*, who had long resided there; *Sofibius* consulted with him about this Matter, and asked his Advice for the finding out of proper Means for the accomplishing what his Master desired: *Bolis* asking Time to consider of it, at the next Conference undertook the Matter, and communicated to him the Way which he thought of whereby to accomplish it: For he told him that he had an intimate Friend who was also a near Relation of his, called *Cambylus*, that was Captain of the *Cretan* Mercenaries in *Antiochus's* Army, and had the keeping of a Fortrefs behind the Castle at *Sardes*; that him he would deal with to permit *Achæus* to make his Escape that Way. *Sofibius* approving of the Project, forthwith sent *Bolis* to *Sardes* to put it in Execution, and gave him ten Talents to bear him through in it: *Bolis* having communicated the Matter to *Cambylus*, they like two (a) crafty Knaves consulting together how to make the most of it, agreed to discover the whole to *Antiochus*, and on his Promise of a suitable Reward, to turn the Plot for the betraying of *Achæus* into his Hands, and then divide that Reward, and also the ten Talents which *Bolis* had from *Sofibius* between them. *Antiochus* on his receiving of this Proposal was much pleased with it, and promised Rewards large enough to encourage the Undertakers to go on with the Plot: *Bolis*, by the Means of *Cambylus*, having got into the Castle, and by Virtue of his Credentials from *Sofibius*, and other Friends, gained full Credit with the unfortunate Prince, so that he was hereby induced to put himself into the Hands of these two false *Cretans*; they, as soon as they had gotten him out of the Castle, seized his Person, and delivered him to *Antiochus*; who having caused him forthwith to be beheaded did thereby put an End to the *Asian* War. As soon as the Death of *Achæus* was known, they that were in the Castle forthwith surrendered, and soon after, all the other Places through the *Asian* Provinces did the same: And therefore *Antiochus* having received them all again under his Obedience, left such Governors over them as he might best confide in, and then returned again to *Antioch*.

(z) *Polybius* lib. 8. pag. 522, 523, &c.

(a) The *Cretans* were always infamous for falseness and knavery. Hence *St. Paul* to *Titus*, Chap. i. ver. 12. *The Cretans are alway Liars.*

Anno 213.

A. M. 4272.

*Ptolemy**Philopator* 9.*Daniel's* 70

Weeks 249.

About this Time the Discontents of the *Egyptians* against *Philopator*, which I have abovementioned, broke out into a civil War. *Polybius* (b) tells us, that there was such a War, but neither he nor any other Author gives us an Account of the Event of it: But *Philopator* still retaining his Royal Dignity and Power, without any Diminution of either, this sufficiently proves that he mastered this Difficulty. Which Side the *Jews* (who now made a considerable Part of the Bulk of the People of *Egypt*) took in this War is not said, but it seems most likely that they were of that Party which came by the worst: For *Eusebius* (c) tells us, that about this Time forty Thousand of them were cut off and destroyed.

Anno 212.

A. M. 4273.

*Ptolemy**Philopator* 10.*Daniel's* 70

Weeks 250.

Antiochus having settled his Affairs in Lesser *Asia*, (d) made an Expedition into the *East* for the reducing of those Provinces which had revolted from the Syrian Empire, and the *Parthians* having lately seized *Media*, his first Attempt was upon that Province: There reigned at that Time over the *Parthians*, *Arfaces*, the Son of that *Arfaces* who first founded the *Parthian* Empire: He taking the Advantage of *Antiochus's* being otherwise engaged in his Wars with *Ptolemy* and *Achæus*, had entered *Media*, and made himself Master of that Country, and added it to his former Dominions. On *Antiochus's* Approach that Way, he endeavoured to hinder his Passage by stopping up all the Wells in the Desarts through which he was to march, no Army being able there to be subsisted without them: But *Antiochus* being aware of the Design, sent a Party of Horse before him to secure those Wells, who having driven away the Party that was sent to destroy them, *Antiochus* safely passed those Desarts with all his Army, and entering *Media* drove *Arfaces* thence, and having recovered all that Country, spent the Remainder of the Year in settling of it again in its former Order under his Dominion, and in providing for the further Operations of the War.

Anno 211.

A. M. 4274.

*Ptolemy**Philopator* 11.*Daniel's* 70

Weeks 251.

Early the next Spring (e) he marched into *Parthia*, and there having obtained the same Success as in *Media*, *Arfaces* was forced to retreat into *Hyrcania*, where thinking to secure himself behind the Mountains which parted that Country from *Parthia*, he placed Guards in all the Passes through which the Syrian Army was to march, hoping thereby to obstruct their further Progress that Way. But

(b) Lib. 5. pag. 444.

(c) In Chronico pag. 185.

(d) *Polybius* lib. 10. pag. 598 — 902. *Appian* in *Syriacis*.

(e) ——— lib. 10. pag. 599.

Anno 210.
A. M. 4275.
Ptolemy
Philopator 12.
Daniel's 70
Weeks 252.
But *Antiochus*, as soon as the Season would admit, took the Field to drive them thence; and (f) by dividing his Army into several Parties, and assaulting those Guards all at the same Time in their several Stations he soon made himself Master of all those Passes; and therefore marching securely through them over those Mountains, he descended from them with all his Army into the Country of *Hyrkania*, and there laid Siege to *Syringis* the Capital of the Province, and after some Time having, by undermining the Walls, made a great Breach in them, he took the Place by Storm, and all the Inhabitants surrendered themselves to his Mercy. In the Interim, *Arfaces* was not idle, but all the Way as he retreated having gathered Forces, at length (g) made up an Army of an hundred Thousand Foot and twenty Thousand Horse, with which being strong enough to face the Enemy, he made a stand against him, and with great Valour opposed his further Progress, which drew out the War into a great Length: But after many Conflicts that happened between the two Armies, no further Advantage being gained on the Part of *Antiochus*, he found it would be no easy Matter for him to vanquish so valiant an Enemy, and wholly dispossess him of the Provinces which he had been so long settled in.

Anno 208.
A. M. 4277.
Ptolemy
Philopator 14.
Daniel's 70
Weeks 254.
And therefore he became (h) inclined to hearken to Terms of Accommodation for the ending of so troublesome a War, and accordingly a Treaty being set on Foot, it was agreed that *Arfaces* should hold *Parthia* and *Hyrkania* on the Terms of becoming a Confederate of *Antiochus's*, and assisting him in his Wars for the recovery of the other Provinces which had revolted from him.

Anno 207.
A. M. 4278.
Ptolemy
Philopator 15.
Daniel's 70
Weeks 255.
Antiochus having thus made Peace with *Arfaces*, (i) carried the War in the next Place against *Euthydemus* King of *Bactria*. It hath been above related how *Theodotus* first usurped *Bactria* from the Empire of the Syrian Kings, and left it to his Son of the same Name: Him *Euthydemus* having vanquished and driven out, reigned in his Stead, and being a very valiant and wise Prince, he maintained a long War against *Antiochus* in Defence of the Country which he had made himself Master of, and every where made good his Ground against him; so that *Antiochus* only wasted his Army in this Country without gaining any Advantage by it.

F f f 3

In

(f) *Polybius* lib. 10. pag. 600, & 601.

(g) *Justin.* lib. 41. cap. 5.

(h) *Justin.* *ibid.*

(i) *Polybius* lib. 10. pag. 620.

In the Interim, *Philopator* went on in his old Course of Life, giving himself wholly up to his Lusts and voluptuous Delights: *Agathoclea* his Concubine, and *Agathocles* her Brother, who was his Catamite, governed him absolutely: Drinking, gaming, and lasciviousness, were the whole Employments of his Life. *Sofibius* being an old crafty Minister, who had now served in the Court under three Kings, did, as far as the Favourites would permit, manage the Affairs of the State, in which by his long Experience he was thoroughly versed, but was wicked enough to serve such a King, and such his Favourites in all their vilest Purposes: While Things were thus managed, (*k*) *Arfinoe*, who was Sister and Wife to *Philopator*, was little regarded; which she not having Patience enough to bear, spared neither her Complaints, nor her Clamours on all Occasions, which much offending the King, and also the Whore and the Catamite, who governed him, Orders were given to *Sofibius* to put her to Death, which he accordingly executed by the Hands of one *Philammon*, whom he employed for the effecting of this cruel and barbarous Murder. *Justin* (*l*) calls her *Eurydice*, and *Livy* (*m*) *Cleopatra*; but according to *Polybius*, who writeth with the most exactness of these Matters, her Name was *Arfinoe*.

Anno 206.

A. M. 4279.

Ptolemy

Philopator 16.

Daniel's 70

Weeks 256.

These Things (*n*) very much displeasing the People, they forced *Sofibius*, during the Life-time of the King, to quit his Office of chief Minister, and called to it *Tlepolemus*, a young Nobleman of great Note in the Army for his Valour and military Prowess and Skill, and by a general Vote in the grand Council appointed him to succeed therein: And accordingly *Sofibius* resigned to him the King's Signet, which was the Badge of his Office, and by Virtue hereof, *Tlepolemus* managed all the publick Affairs of the Kingdom during the Remainder of the King's Life, but in that short Time he abundantly shewed that he was no way equal to the Charge he undertook, having neither the Experience, Craft, nor Application of his Predecessor to qualify him for it.

In the mean while *Antiochus* carried on the War against *Euthydemus* in *Bactria*, (*o*) but after his utmost Efforts for the dispossessing him of that Country, finding that he made but little Progress herein, by Reason of the Valour and Vigilancy of those he had to deal with, he grew weary of the War, and therefore admitted

(*k*) *Polybius* lib. 15. pag. 719. *Valesii* excerpta pag. 65. *Justin.* lib. 30. cap. 1.

(*l*) Lib. 30. cap. 1.

(*m*) Lib. 27.

(*n*) *Valesii* excerpta ex *Polybio* lib. 16.

(*o*) *Polybius*, lib. 11. p. 651.

mitted Ambassadors from *Euthydemus* to treat of an Accommodation. By them *Euthydemus* complained of the injustice of the War, which *Antiochus* had made against him, telling him that he was not of those that had revolted from him, and that therefore he had not on this Account any right of War against him. That the Revolt of the *Bactrians* from the *Syrian* Empire had been made under the leading of others before his Time. That he was possessed of that Country by having vanquished and driven out the Descendants of those Revolters, and held it as the just Price of his Victory over them. He further ordered it to be suggested to *Antiochus*, that the *Scythians* taking the Advantage of the War in which they were now wasting each other, were preparing a great Army to invade *Bactria*, and that therefore, if they continued any longer their Contention about it, a fair Opportunity would be given those Barbarians to take it from both. This Consideration added to the Desire which *Antiochus* afore had to get rid of this tedious and troublesome War, brought him to agree to such Terms as produced a Peace; for the confirming and ratifying of which, *Euthydemus* sent his Son to *Antiochus*; who took such liking to the young Man, that he gave him one of his Daughters in Marriage, and for his Sake allowed the Father to take the Title and Stile of King of *Bactria*. And then, having received from him all his Elephants (which was one of the Terms of the Peace) he marched over Mount *Caucasus* into *India*, where having renewed his League with *Sophagasemus* the King of that Country, and received so many Elephants from him, as when added to those, which he had from *Euthydemus*, made up their Number to an hundred and fifty, he marched from thence into *Arachosia*, and from that Country into *Drangiana*, and from thence into *Carmania*, settling as he went all those Countries in due Order under his Obedience.

Anno 205. After (p) having wintered in *Carmania* he re-
A. M. 4280. turned through *Persia*, *Babylonia*, and *Mesopotamia* again unto *Antioch*, after having been seven
Ptolemy Years absent from thence on this Expedition. By
Philopator 17. the Boldness of his Attempts, and the Wisdom of
Daniel's 70 the Boldness of his Attempts, and the Wisdom of
Weeks 257. his Conduct through the whole War, he gained the
Reputation of a wise and valiant Prince, which made his Name
terrible through all *Europe*, as well as *Asia*; and thereby he kept
all the Provinces of his Empire in through Subjection to him,
and thus far his Actions might well have deserved the Name of
the Great, which was given unto him, and he might have carried it
with full Glory and Honour to his Grave, but that he unfortunate-

F f f 4

ly

(p) *Polybius* ibidem.

ly engaged in a War with the *Romans*. Being blown up with Vanity and Conceit on the Reputation he had gained, he thought none could stand now before him, and this made him project the Conquest of *Greece* and *Italy*; but failing in the Attempt, he fell low by the ill Success of it, and afterwards concluded his Reign in a very unfortunate Death, as will be hereafter related.

Anno 204. He had not been long returned to *Antioch*, ere he
 A. M. 4281. had an Account of the Death of *Ptolemy Philopator*
Ptolemy King of *Egypt*. This Prince (q) having worn out a
Epiphanes 1. very strong Body by his Intemperance and Debaucheries ended his Life, as it usually happens to others in this Case, before he had lived out half its Course. He was little above twenty, when he first came to the Throne, and he sat on it only seventeen Years. After him succeeded (r) *Ptolemy Epiphanes* his Son, a Child of five Years old. None, but *Agathocles*, *Agathoclea*, and their Creatures, being about him at the Time of his Death, they (s) concealed it as long as they could, and in the Interim plundered the Palace of all the Treasure and Riches there left by the deceased King, that they could lay their Hands upon; and at the same Time were framing Projects for their continuing in the same Power, which they had under the deceased King, by usurping the Regency during the Minority of his Successor; and vainly imagining that they could carry this Point, if *Tlepolemus* were out of the Way, they laid a Plot to have him cut off; and therefore when the King's Death was known, (t) they called together (u) the *Macedonians* to a general Council, and when they were met, *Agathocles*, and *Agathoclea* came out to them. And *Agathocles*, having the young King in his Arms, after much weeping spoke to them. The Effect of his Speech was to implore their Protection for the young King, whom, he said, his Father at his Death had delivered (pointing at *Agathoclea*) into her Hands, and that at the Time he had recommended him to the Fidelity of his *Macedonian* Subjects, and therefore he implored their Aid and Assistance against *Tlepolemus*, of whom he told them he had certain Information that he was preparing to seize the Crown; and then he would have produced several Witnesses, whom he had then present, to prove his Charge. He foolishly hoped by this weak Artifice

(q) *Justin*, lib. 30. cap. 1, & 2.

(r) *Ptolem.* in Canone, *Eusebius*, *Hieronymus*, aliique.

(s) *Justin*, lib. 30. cap. 2.

(t) *Phybius*, lib. 15. p. 712, 713.

(u) i. e. Those *Alexandrians*, who were of the *Macedonian* Race, and the Descendants of those who were the first Founders of *Alexandria*, or such as had been admitted to their Privileges.

tifice to have stirred up the *Macedonians* to cut him off, and then to have established himself upon his Death in the Regency. But the Folly of this Contrivance being easily seen through, it at first provoked the Laughter, and afterwards the Rage of all that heard it; and the Ruin of him and his Sister, and all their Creatures followed immediately after. For on this Occasion all their Misdemeanours being called to Remembrance, all the People of *Alexandria* arose in a general Uprore against them. And therefore having first taken from them the young King, and placed him on the Throne in the publick *Hippodrome*, they there brought before him first *Agathocles*, and next *Agathoclea*, and *Oenanthe* their Mother, and caused them there, as by the King's Order, to be all put to more Death in his Presence, and then proceeded in the same Manner against the Sisters and Kindred of *Agathocles*, and *Agathoclea*, and all other their Creatures, till they had cut them all off; and such Reckonings wicked Favourites are often brought to, when deprived of that Power, whereby they have abused the People. The Power alone in this Case is apt enough to create Envy, but is much more so, when employed for unjust and wicked Purposes; the only Method to make any one safe in such Stations is to do nothing else in them, but what shall be at all Times justifiable. About three Days before this Uprore happened, (w) *Philammon*, who had been employed in the murdering of *Arfinoe*, being come from *Cyrene* to *Alexandria*, the Ladies, who had been of her Attendance hearing of it, took the Advantage of this Disorder to Revenge on him the Death of their Mistress. For breaking into his House, they fell upon him with Stones and Clubs, till they had beaten him to Death; a Punishment which he well deserved, by becoming the Instrument of so wicked an Act. After this, the Guardianship of the young King was for the present committed to the Charge of *Sosibius*, the Son of that *Sosibius*, who had been the ruling Minister of the Court during the last three Reigns. Whether he were then living or no is not said; it is certain he lived to a very great Age, his Continuance, for above sixty Years, in the Ministry is a sufficient Instance of it, and for this Reason he was called (x) Πολυχρονος, i. e. *the long liver*. And no doubt by the *Sosibius*, who is said in the History of *Aristeas*, to be one of the chief Promoters of the Greek Version of the Hebrew Scriptures, called the *Septuagint*, is meant none other than that this *Sosibius*, by the Writer of that Book. He was (y) as crafty, and as wicked a Minister, as ever governed the publick Affairs of any Kingdom, not caring how wicked and vile any Means were, so that they con-

(w) *Polybius* ibidem.

(x) *Valesii* excerpta ex *Polybio*. p. 65.

(y) *Valesii* excerpta ibidem. *Plutarchus* in *Cleomene*.

conducted of the effecting of the Ends proposed ; which is exactly that Scheme of Politics, which *Machiavel* hath since with a bare Face recommended to the World, and so many in our Time have practised after him. But that which is most remarkable in this old *Egyptian* Politician is, that he continued so long in Prosperity, and was permitted at last so easily to retire, which hath scarce ever happened to any other that have acted by his Principles.

Anno 203. *Antiochus* King of *Syria*, and *Philip* King of
A. M. 4282. *Macedon*, thinking to serve themselves of the Ad-
Ptolemy vantage they had by the Death of *Philopator*, and the
Epiphanes 2. Succession of an Infant King after him, (z) entered
Daniel's 70 into a League to divide his Dominions between
Weeks 259. them, agreeing that *Philip* should have *Caria*, *Libya*,
Cyrene, and *Egypt*, and *Antiochus* all the rest. And accordingly
Antiochus forthwith marched into *Cælo-Syria*, and *Palestine*, and
partly this Year, and partly in the next, made himself Master
of those Provinces, and all the several Districts and Cities in
them.

Anno 202. *Scipio* having beaten *Hannibal* in *Africa*, and
A. M. 4283. thereby put an End to the second *Punic* War with
Ptolemy Victory and Honour, the Name of the *Romans*
Epiphanes 3. began to be every where of great Note ; and there-
Daniel's 70 fore the *Egyptian* Court finding themselves much
Weeks 260. distressed by the League made between *Philip* and
Antiochus against the Infant King, and the Usurpations which had
thereon been made by them on his Provinces, (a) sent an Embassy
to *Rome* to pray their Protection, offering them the Guardianship
of their King, and the Regency of his Dominions during his
Minority ; and to induce them to accept thereof alledged, that the
deceased King had recommended both to them at his Death.
The *Romans* thinking this would enlarge their Fame, complied
with what was desired, and took on them the Tuition of the
young King.

This Year being the 3560th Year of the *Jewish* Æra of the
Creation, (b) the Writers of that Nation tell us, that *Joshua* the
Son of *Pérachia*, was admitted President of the Sanhedrim, and
Nathan the *Arbelite* his Vice-President, and that both together had
the Charge of being Rectors of the Divinity School at *Jerusalem*.
They tell us nothing in particular of the latter, neither is what
they

(z) *Polybius*, lib. 3. p. 159. & lib. 15. p. 707. *Livius*, lib. 31. *Justin*,
lib. 30. cap. 3. *Hieronymus* in cap. xi. *Danielis*.

(a) *Justin*, lib. 30. cap. 3.

(b) *R. Abraham Zacutus* in *Juchasin*. *David Ganz* in *Zemach David*;
Shalheleth Haccabbalah.

they say of the other consistent with the Time in which they place him, or of any Truth as to the Matters related. For they tell us of him, that when *Alexander the Asmonean* King of *Judæa* slew the Doctors of the Law at *Jerusalem* for telling him, that he ought to be contented with the Crown, and not hold that, and the High-Priesthood together, *Josbua* then escaping from his Wrath, fled into *Egypt*, and that *Jesus Christ* being his Scholar accompanied him thither. But the Year of the *Jewish Æra* above-mentioned, under which they place the first entering of this *Josbua* on his Presidentship, was two hundred Years before *Christ's* Birth, and many Years also before the Reign of *Alexander the Asmonean* in *Judæa*; but to be out two or three hundred Years in their Chronology is nothing with the *Jews*. They are certainly the worst Historians, and the worst Accounters of Times, that ever pretended to be either.

Anno 201. *Ptolemy* informs us, that this Year the great *Hip-*
A. M. 4284. *parchus* at *Alexandria* observed there, on *Sept. 22d*,
Ptolemy about 7 at Night the Moon rising in an Eclipse :
Epiphanes 4. It was about 10 Digits by *Calvisius's* Computa-
Daniel's 70 tion.
Weeks 261.

The *Romans* having complied with the Request of the *Egyptian* Embassy to them, which I have mentioned, (c) sent three Ambassadors to *Philip* King of *Macedon*, and *Antiochus* King of *Syria*, to let them know, that they had taken on them the Tuition of *Ptolemy* King of *Egypt* during his Nonage; and to require them, that they therefore desist from invading the Dominions of their Pupil; and that otherwise they should be obliged to make War upon them for his Protection. After they had delivered this Embassy to both Kings, (d) *M. Emilius Lepidus*, who was one of them, according to the Instructions he had received from the Senate at his first setting out, went to *Alexandria* to take on him in their Name the Tuition of the young King, where having regulated his Affairs, as well as the then Circumstances of them would admit, he appointed (e) *Aristomenes* an *Acarnanian* to be his Guardian, and chief Minister, and then returned again to *Rome*. This *Aristomenes* was an old experienced Minister of that Court, who had long been conversant in all the Affairs of it, and having undertaken this Charge, he managed it with great Prudence, and Fidelity.

Ptolemy

(c) *Livius*, lib. 31. *Justin*, lib. 30. cap. 3.

(d) *Justin* ibidem. *Valerius Maximus*, lib. 6. cap. 6.

(e) *Polybius*, lib. 15. p. 717.

Anno 200. *Ptolemy* also informs us, that the same *Hipparchus*
 A. M. 4285. this Year, on *March* 20th, observed at the same
Ptolemy Place a total Eclipse of the Moon, between 1 and
Epiphanes 5. 2 o'Clock in the Morning.

Daniel's 70 *Ptolemy* farther informs us, that the same *Hip-*
 Weeks 262. *parchus* did the same Year, on *September* 12th, ob-
 serve, at the same Place, another total Eclipse of the Moon,
 between 2 and 3 o'Clock in the Morning.

The first Thing that *Aristomenes* did, was to provide against the
 Invasions of the two confederated Kings; in order where to he took
 Care to recruit the Army with the best Soldiers he could get;
 for which Purpose (*f*) he sent *Scopas* into *Ætolia*, with vast Sums
 of Money to raise as many Men there as he could, they being
 then reputed the best Soliders of the Age. This *Scopas* had for-
 merly been the chief Governor of that Country, and was a Per-
 son of great Note in his Time for his military Skill and Prowess;
 when the Time of his Ministry was expired, and he missed of
 being continued in it as he desired, he left *Ætolia*, and went into
 the Service of the King of *Egypt*; and being employed to make
 this Levy, he brought to him from *Ætolia* six thousand stout Men,
 which was a very considerable Reinforcement to the Army.

Anno 195. At this Time *Antiochus* having passed into Lesser
 A. M. 4286. *Asia*, and there engaged himself in a War with *At-*
Ptolemy *talus* King of *Pergamus*, the Ministry at *Alexandria*
Epiphanes 6. took the Advantage hereof to send *Scopas* with an
Daniel's 70 Army into *Palestine* and *Cælo-Syria* for the Re-
 Weeks 263. covery of those Provinces, where (*g*) he managed
 the War with that Success, that he took several Cities, and re-
 duced all *Judæa* by Force, and put a Garrison into the Castle at
Jerusalem, and on the approach of Winter returned to *Alexandria*,
 with full Honour for the Victories he had obtained, and with as
 great Riches, which he had gathered from the Plunder of the
 Country. But it soon appeared, that his Successes this Campaign
 were mostly owing to the Absence of *Antiochus*, and the want
 of that Opposition thereon, which otherwise would have been
 made against him.

Anno 198. For after *Antiochus* (*h*) had, on the Interposition
 A. M. 4287. of the *Romans*, desisted from his War against *At-*
Ptolemy *talus*, and was come in Person into *Cælo-Syria*, this
Epiphanes 7. soon turned the Scales, and brought the Victory ab-
Daniel's 70 solutely over on the other Side. For altho' *Scopas*
 Weeks 264. came again with a great Army into those Parts,
 yet

(*f*) *Livius*, lib. 31.

(*g*) *Hieronymus* in cap. xi. *Danielis*. *Josephus* Antiq. xii. 3, 3.

(*h*) *Livius*, lib. 32.

yet being encountred by *Antiochus* at *Paneas*, near the Fountains of the River *Jordan*, he was (i) there overthrown with a great Slaughter, and forced to flee to *Sidon*; where being shut up with ten thousand of his Men, he was there besieged by *Antiochus*, till at length he was forced by Famine to surrender on Terms of Life only, and he and his Men were sent thence stripp'd and naked. The Regency at *Alexandria* were not wanting to do the utmost for his Relief: For on their hearing of his being besieged in *Sidon*, they sent three of their best Generals, with the best of their Forces to raise the Siege. But *Antiochus* having disposed all Matters so, that they could find no Way to effect it, *Scopas* and his Men were forced to submit to the dishonourable Conditions I have mentioned, and to return to *Alexandria*, to be there provided with new Cloaths, and new Arms for future Service.

After this *Antiochus* (k) marched to *Gaza*, and finding there a Resistance, that provoked his Anger, he gave up the Place, when taken, to be plunder'd and ravag'd by his Soldiers, and then having secured the Passes there against the March of any new Forces out of *Egypt* to disturb him in his Conquests, he marched back (l) and took in *Betanea*, *Samaria*, *Abila*, *Gadera*, and all other the remaining Parts of *Palestine* and *Cælo-Syria*, and made himself wholly Master (m) of both the Countries, and all the Cities in them.

The *Jews* were at this Time very much alienated in their Affections from the *Egyptian* King; whether it were by Reason of the former ill Treatment of their Nation by his Father, or for some fresher ill Usage they had received, is not said. It is most likely it was because of the Ravages and Robberies of *Scopas* on his taking *Jerusalem* the former Year. For he was (n) a very covetous and rapacious Man, laying his Hands every where on all that he could get. And therefore, on *Antiochus's* marching that Way (o) they willingly rendered all Places unto him, and on his coming to *Jerusalem*, the Priests and Elders went out in a solemn Procession to meet him, and received him with Gladness, and entertained him and all his Army in their City, provided for his Horses and Elephants, and assisted him with their Arms for the reducing of the Castle, where *Scopas* had left a Garrison. In
Acknow-

(i) *Valesii* excerpta ex *Polybio*. p. 77, 78, &c. *Hieronymus* in cap. xi. *Danielis*. *Josephus* Antiq. xii. 3, 3.

(k) *Valesii* excerpta ex *Polybio*, p. 87.

(l) *Josephus* ibidem.

(m) *Justin*, lib. 31. cap. 1. *Livius*, lib. 33. *Polybius* Legat. 72. p. 893.

(n) *Polybius*, lib. 17. p. 773.

(o) *Josephus* Antiq. xii. 3, 3.

Acknowledgment hereof *Antiochus*, (p) in a Decree directed to *Ptolemy* one of his Lieutenants, granted them many Privileges and Favours; and in another Decree published in their Favour, he particularly ordained that no Stranger should enter within the (q) Sept of the Temple; which seems to have been provided against with respect to the Attempt, which *Philopator* made to put a Force upon them as to this Matter; and which, I doubt not, says *Dr. Prideaux*, was no small Part of the Reason, that made them so disaffected to the *Egyptian* Cause, contrary to their former Inclinations towards it. And it is to be remarked, that *Antiochus* by former Favours granted by him to their Brethren, who were settled in *Babylonia* and *Mesopotamia*, had declared himself a Friend to their Nation in such a Manner, as had made them much more desirous of having him for their Sovereign, than the *Egyptian* King who had used them ill; and therefore they gladly laid hold of this Opportunity to revolt from him. For *Antiochus*, in his Eastern Expeditions, having found the *Jews* of *Babylonia* and *Mesopotamia* very serviceable to him, and very steady to his Interest, entertained a great Opinion of their Fidelity to him. And therefore (r) on some Commotions that happened in *Phrygia* and *Lydia*, by a Decree directed to *Zeuxis* an old Commander of his, and then his Lieutenant in those Provinces, he ordered two thousand Families of the *Jews* of *Babylonia* and *Mesopotamia* to be sent thither for the suppressing of those Seditions, and the keeping of those Parts in quiet; commanding that they, and all that they had, should be transported thither at the King's Charges; and that on their Arrival thither, they should be placed in the strongest Fortresses for Guards of the Country, and had Lands and Possessions there divided out unto them for a plentiful Subsistence; and that, till they should receive the Fruits of those Lands, they should be maintained out of the King's Stores. All which was a great Argument of the Opinion he had of their Fidelity, and of the Confidence, which on the Account hereof he placed in them. And from those *Jews*, who were on this Occasion transplanted from *Babylonia* into those Parts, were descended most of the *Jews*, whom we find afterwards scattered in great Numbers all over the Lesser *Asia*, especially in the Times of the first preaching of the Gospel.

Antiochus having thus brought all *Cælo-Syria* and *Palestine* in Subjection to him, projected the doing of the same in Lesser *Asia*, his grand Aim being to restore the *Syrian* Empire to the full extent, in which it had been held by any of his Ancestors, the

(p) *Josephus* ibidem.

(q) i. e. Within the Partition Wall, within which no uncircumcised Person was to pass. See my Scheme of that Temple.

(r) *Josephus* Antiq. xii. 3, 3.

especially by *Seleucus Nicator* the Founder of it. But to quiet the *Egyptians*, that they might not renew the War in *Palestine* and *Cælo-Syria* in his Absence, he sent (s) *Eucles* of *Rhodes* to *Alexandria*, with Proposals of a Marriage between *Cleopatra* his Daughter, and King *Ptolemy*, to be consummated as soon as they should be of an Age fit for it; promising the Restoration of those Provinces on the Day of the Nuptials, by Way of a Dower with the young Princess; which Offer being accepted of, and the Contract fully agreed to on these Terms, the *Egyptians* acquiesced in *Antiochus's* Engagements for the Performance of them, and no more renewed the War upon him, but left him wholly free to pursue his other Designs. This *Jerom* tells us was done in the seventh Year of the Reign of *Epiphanes*.

Anno 197. *Antiochus* therefore having thus secured all in Peace
A. M. 4288. behind him, early the next Spring (t) did set forward with a great Fleet for the carrying on of his
Ptolemy Designs upon Lesser *Asia*, and at the same Time
Epiphanes 8. sent thither *Ardes* and *Mithridates*, two of his Sons,
Daniel's 70. with a great Army by Land, ordering them to
Weeks 265. march to *Sardes*, and there tarry his coming to them. At this
Time *T. Quintius Flaminius* the Roman General was in *Greece* with a great Army making War with *Philip* King of *Macedon*: *Attalus* King of *Pergamus* and the *Rhodians* were Confederates with the Romans in this War; and *Antiochus* having been in League with King *Philip* ever since the Death of *Ptolemy Philopator*, was well understood to have come into those Parts to give him all the Assistance he was able: Thus stood the State of Affairs in those Parts, when *Antiochus* first set out on this Expedition; but he had not proceeded far in it before they received a considerable Change in two Particulars, that is, in the Death of *Attalus* King of *Pergamus*, and the Overthrow of *Philip* King of *Macedon* by the Romans.

For (u) *Attalus* having at *Thebes* made an Oration to the *Bæotians* to persuade them to join with the Romans against *Philip*, spoke it with that Vehemence, that his Soul in a Manner expiring with his Voice he swooned away, and fell down as dead in the Middle of it; after this, having lain sick awhile at *Thebes* he was carried to *Pergamus* and there died, after having (w) lived seventy-two Years, and reigned forty-four: He having left behind him four Sons, *Eumenes*, *Attalus*, *Philetærus*, and *Athenæus*; *Eumenes* the eldest

(s) Hieronymus in cap. xi. Danielelem.

(t) Livius lib. 33.

(u) Livius lib. 33. Polybius Legat. 25. pag. 820. Plutarchus in T. Quintio Flamini.

(w) Polybius in excerptis Valefii pag. 102. Livius lib. 33. Suidas in voce "Ατταλῶν.

eldest of them succeeded him in his Throne, and was (x) the Founder of the famous Library that was at *Pergamus*: His three Brothers carried it with that Fidelity to him, and he with that Affection to them, that they seemed all of them to have one and the same Interest; and continuing in this Concord and Unanimity all their Life after, (y) they became a rare Example of brotherly Love to each other.

As to *Philip* King of *Macedon*, (z) he having come to a Battle with the *Romans* at a Place called *Cynocephalus* in *Thessaly*, was there overthrown, with the Loss of eight Thousand Men slain, and five Thousand taken Prisoners; whereon, being brought to Distress he sued for Peace, which was granted him (a) barely on this Consideration, that the *Romans* understanding that *Antiochus* was coming into those Parts with great Forces both by Sea and Land, they might not have to do with two such potent and warlike Princes at the same Time.

In the Interim, *Antiochus* (b) having with his Fleet sailed along the Coasts of *Cilicia*, *Pamphylia*, *Lycia*, and *Caria*, took in a great many of the maritime Cities of those Provinces, and the Islands adjoining; and at length coming round to *Ephesus* seized that City, and there set up for his winter Quarters; spending the Remainder of the Year in projecting and concerting those Measures, which might be most proper for the accomplishing of the Designs that brought him into those Parts. But (c) *Smyrna*, *Lampsacus*, and other *Greek* Cities in *Asia*, which then enjoyed their Liberties, finding his Scheme was to reduce them all to be in the same Subjection to him, as they had formerly been to his Ancestors, resolved to stand out against him, and sent to the *Romans* for their Protection, which they readily undertook in their Behalf: For they being resolved to put a stop to *Antiochus's* further Progress Westward, as fearing to what the Power of so great a King might grow, should he establish himself in those Parts of *Asia* according to his Designs, gladly laid hold of this Opportunity to oppose themselves against him; and therefore forthwith sent Ambassadors to him, to require of him that he should restore to King *Ptolemy* all the Cities of the Lesser *Asia* that he had taken from him; that he should quit those that had been King *Philip's*; and that he should permit all the *Græcian* Cities in those Parts to enjoy their Liberties, and not

(x) *Plinius* lib. 13. cap. 11.

(y) *Plutarchus* περὶ φιλαδελφίας. Excerpta *Valesii* ex *Polybio* pag. 168. *Suidas* in voce "Ατταλῶν.

(z) *Plutarchus* in *T. Quintio Flaminio*, *Livius* lib. 33.

(a) *Polybius* Legat. 6. pag. 792.

(b) *Livius* lib. 33. *Hieronymus* in cap. xi. *Danielis*.

(c) *Livius* ibid. *Appianus* in *Syriacis*.

not pass into *Europe*; and to declare, that in case they had not Satisfaction in all these Particulars, they would make War against him.

Anno 196. But before these Ambassadors came to him, (d)
A. M. 4289. he had caused one Part of his Forces to lay Siege to
Ptolemy *Smyrna*, and another to *Lyfimachus*, and with the
Epiphanes 9. rest he passed over the *Hellefpont*, and seized all the
Daniel's 70 *Thracian Chersonesus*, where finding the City of *Ly-*
Weeks 266. *simachia* (which lay in the Neck of the *Isthmus* lead-
ing into that *Chersonesus* or *Peninsula*) lying in its Ruins (it having
a few Years before been reduced to this Condition by the *Thra-*
cians) he set himself to rebuild it; designing there to lay the
Foundation of a Kingdom for *Seleucus* his second Son, and subject
the neighbouring Country to him, and make this the prime Seat
for his Residence. While he was busying himself in these Projects,
(e) the Ambassadors sent to him from *Rome* came into *Thrace*,
and finding him at *Selymbria*, a City of that Country, they there
had Audience of him, and communicated their Commission to him:
On their debating with him the Particulars of it which are above-
mentioned, the *Romans* argued how unreasonable a Thing it was,
that when they had vanquished King *Philip*, *Antiochus* should reap
the Fruits of their Victory by seizing his Cities in *Asia*: That they
having undertaken the Guardianship of King *Ptolemy* during his
Minority, it was incumbent on them to demand Restitution of all
those Cities that were taken from him; and that they having de-
creed the Restoration of all the *Greek* Cities to their Liberties, it
became them to see that what they had decreed should be made
good; that they required his not passing into *Europe*, because they
could not see with what Intent he should make that Passage, and
now build *Lyfimachia* on that Side, as they found him then a doing,
than to be as a Step to a further War which must light upon them.
To this *Antiochus* answered, that as to *Ptolemy*, full Satisfaction
would be given him on that King's marrying his Daughter, which
was then agreed on; that as to the *Greek* Cities, he intended them
their Freedom, but that they should owe it to him and not to the
Romans; that as to *Lyfimachia* he rebuilt it to be a Residence for
his Son *Seleucus*; that *Thrace*, and the *Chersonesus*, as a Part of it,
belonged all to him, as having been conquered by *Seleucus Nicator*
his Ancestor, on his vanquishing of *Lyfimachus*; And therefore he
passed over into it as his just Inheritance: As to *Asia* and the Cities
in it, he told them that they had no more to do there than he had
in *Italy*; and that since he meddled not with any of the Affairs of
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(d) *Livius & Appianus* ibid.

(e) *Polybius* lib. 17. pag. 76). & *Legat.* 10. pag. 800. *Livius & Ap-*
pianus ibid.

the latter, he wondered that they concerned themselves with what was done in the former. Hereon, the *Romans* having desired that the Ambassadors from *Smyrna* and *Lampsachus* might be called in, and they on their being admitted having spoken very freely as to their Cause, *Antiochus* could not bear it, but fell into a Passion, and cried out, that the *Romans* were not to be his Judges in these Matters; whereon, the Assembly broke up in Confusion, and no Satisfaction was given on either Side, but all Things tended towards a Breach between them.

While these Matters were thus treating of, there came (f) a Rumour that *Ptolemy Epiphanes* was dead in *Egypt*; whereon, *Antiochus* reckoning *Egypt* to be his own, made haste on board his Fleet to sail thither to take Possession of it; and having left *Seleucus* his Son with his Army at *Lyfsmachia* to finish what was there intended, he first called in at *Ephesus*, and having joined to his Fleet such other Ships as he had in that Port, from thence made all the Sail he could for *Egypt*; but on his Arrival at *Pateræ* in *Lycia*, finding the Report of *Ptolemy's* Death to be there upon good Evidence contradicted, instead of steering for *Egypt*, he shaped his Course directly for *Cyprus*, purposing to seize that Island; but in his Way thither meeting with a violent Storm, in which, he lost a great many of his Ships and Men, he was glad, after having gathered up the Remains of this ruinous Wreck, to put in at *Seleucia* to repair his shattered Ships; and then wintered at *Antioch* without doing any Thing more this Year.

That which occasioned the Rumour of *Ptolemy's* Death, was a treasonable Plot then laid against his Life, which being first supposed, was afterwards reported to have taken Effect: *Scopas* the *Ætolian* was the Author of this Conspiracy; (g) who being General of the Mercenaries, most of which were *Ætolians*, and by Virtue of that Command, having under him a numerous and strong Band of Veteran Soldiers, thought he had hereby an Advantage now in the Infancy of the King to make himself Master of *Egypt*, and usurp the Sovereignty over it: And accordingly he had formed his Scheme for the Attempt; and probably he would have succeeded in it, had he executed his Treason with the same Boldness and Resolution as he first contrived it. But altho' he were a very valiant Man, yet when it came to the Point of Execution his Heart failed him; and instead of immediately falling on, as such a desperate Case required, he sat at Home consulting and debating with his Friends, and Partizans, how best to manage the Matter; and while he was thus doubting, and delaying, the Opportunity was lost: For *Aristomenes*, the chief Minister, having in the Interim,

gotten

(f) *Appianus* in *Syriacis*. *Livius* lib. 33.

(g) *Polybius* lib. 17. pag. 771, 772. *Valesii Excerpta* pag. 61.

gotten Information of the whole Matter, took such Care to prevent it, that *Scopas* was seized, and being brought before the Council was there convicted of the Treason, and thereon, he and all his Accomplices were put to Death for it: And as to the rest of his *Ætolians*, they having on this Occasion forfeited the Confidence which the Government had before in them, were most of them cashiered out of the King's Service, and sent Home into their own Country. Thus ended the Treason of *Scopas*; and he is not the only Villain, that having with great Resolution entered on wicked Designs, hath failed of Courage at the Time of Execution, and defeated his own Treason for want of it: For few Men are so entirely wicked, as to be through Proof against that Horror and Confusion of Mind, which very wicked Actions usually create, whenever they come to be executed. At his Death he was found possessed of vast Riches, which he had gotten in the King's Service, by plundering those Countries, where he commanded as General: And he having while he was victorious in *Palestine* recovered *Judæa* and *Jerusalem* to the King of *Egypt*, no doubt a great Part of his Plunder was gotten from thence: One of the chiefest of his Accomplices in this Treason was *Dicæarchus*, (*b*) who had formerly been Admiral under *Philip* King of *Macedon*; and being sent by him to make War upon the *Cyclades*, on a very unjust and wicked Account, to shew how little he regarded either Piety or Justice, before he sailed out of the Port on this Expedition, he erected two Altars, one to Iniquity, and the other to Impiety, and sacrificed on them both: And do not all else do the same, who engage in such horrid Designs of Assassination and Treason, as that was, in which this Man perished? He having so signally distinguished himself by his Wickedness, *Aristomenes* very justly distinguished him from all the rest of the Conspirators in his Punishment; for all the others he poisoned, but him he tormented to Death.

When this conspiracy was fully mastered, (*i*) the King being now fourteen Years Old, was according to the Usage of that Country, declared to be out of his Minority, and his Inthronization (which the *Alexandrians* called his *Anaclateria*) was celebrated with great Pomp and Solemnity, and hereby the Government was put into his Hands, and he actually admitted to the Administration of it: And as long as he managed it by *Aristomenes* his former Minister, all Things went well; But when he grew weary of that able and faithful Servant, and put him to Death to get rid of him, the Remainder of his Reign was all turned into Disorder and Confusion, and his Kingdom suffered the same or rather more by it than in the worst Times of his Father.

G g g 2

Early

(*b*) *Polybius* lib. 17. pag. 772..(*i*) — lib. 17. pag. 773.

Anno 195.

A. M. 4290.

Ptolemy

Epiphanes 19.

Daniel's 70

Weeks 267.

Early the next Spring *Antiochus* set out from *Antioch* to return to *Ephesus*: He was no sooner gone (*k*) but *Hannibal* came thither to put himself under his Protection: He had lived six Years quietly at *Carthage* since the late Peace with the *Romans*; but being now under a Suspicion of holding secret Correspondence with *Antiochus*, and plotting with him for the bringing of a new War upon *Italy*, and some that maligned him at Home having sent to *Rome* clandestine Informations to this Effect, the *Romans* sent Ambassadors to *Carthage* to make Inquiry into the Matter, and to demand *Hannibal* to be delivered to them if they found Reason for it: *Hannibal* hearing of their Arrival suspected their Business, and therefore, before they had Time to deliver their Message, got privately away to the Sea Shore, and putting himself on board a Ship which he had there ready provided, escaped to *Tyre*, and from thence went to *Antioch*, hoping to find *Antiochus* there; but he being gone for *Ephesus* before his Arrival, he made thither after him. *Antiochus* was there at that Time in Debate with himself on the Point of making War with the *Romans*, being very doubtful and fluctuating in his Mind, whether he should enter on it or no: But *Hannibal's* coming to him soon determined his Resolutions for the War; he being hereon excited to it, not only by the Arguments which this great Adversary of the *Romans* pressed upon him for it, but especially because of the Opinion he had of the Man; for he having often vanquished the *Romans*, and thereby justly acquired the Reputation of having exceeded all other Generals in military skill, this created in *Antiochus* a Confidence of being able to do all Things with him on his Side: And therefore, thinking of nothing thenceforth but of Victories and Conquests, he became fixed for the War, and all this Year and the next were spent in making Preparations for it. In the mean Time however, Ambassadors were sent from both Sides on Pretence of accommodating Matters, but in Reality only to spy out and discover what each other was a doing.

This Year, *Simon* the High-Priest of the *Jews* being dead, (*l*) his eldest Son *Onias* the third of that Name succeeded in his Stead, and held that Office, reckoning it to the Time of his Death, twenty-four Years; he had the Character of a very worthy good Man, but falling into ill Times, he perished in them in the Manner as will be hereafter related.

About

(*k*) *Cornelius Nepos* in *Hannibale*. *Livius* lib. 33. *Appianus* in *Syriacis*. *Justin.* lib. 31. cap. 2, & 3.

(*l*) *Josephus* *Antiq.* xii. 4. 1. *Eusebius* in *Chronico*. *Chronicon Alexandrinum*.

Anno 194. About this Time died (m) *Eratoſthenes* the ſecond
 A. M. 4291. Library-keeper at *Alexandria*, being eighty-two
Ptolemy Years Old at the Time of his Death, and was (n)
Epiphanes 11. ſucceeded in his Office by *Apollonius Rhodius*, the
Daniel's 70 Author of the *Argonautic's*. This *Apollonius* had
 Weeks 268. been a Scholar of *Callimachus*; but having after-
 wards very much offended him, (o) *Callimachus* wrote a very bit-
 ter Inveſtive againſt him, which he called *Ibis*, from the Name of
 a Bird in *Egypt*, which uſed to foul his Bill by cleanſing his Back-
 ſide, intimating thereby, as if the Offence given him by his Scho-
 lar was by foul Words againſt him, and that he therefore gave him
 this Name to expreſs thereby, that he was a foul-mouthed Perſon.
 Hence *Ovid* writing an Inveſtive againſt one that had in like Man-
 ner offended him, calls him in Imitation of *Callimachus* by the
 ſame Name of *Ibis*. Altho' this *Apollonius* was called *Rhodium*, (p)
 it was only for that he had long lived at *Rhodes*, not that he was
 born there; for he was a Native of *Alexandria*, and there at length
 he ended his Days; being called thither from *Rhodes* to take upon
 him this Office in the King's Library.

Anno 193. *Antiochus* being eagerly ſet in his Mind for a War
 A. M. 4292. with the *Romans*, after having made the Prepara-
Ptolemy tions I have mentioned, he endeavoured further to
Epiphanes 12. ſtrengthen himſelf by making Alliances with the
Daniel's 70 neighbouring Princes. To this Intent he (q) went
 Weeks 269. to *Raphia*, the Place in the Conſines of *Paleſtine*
 and *Egypt*, which hath been abovementioned; and there married
 his Daughter *Cleopatra* to King *Ptolemy Epiphanes*, agreeing to give
 with her by Way of Dower, the Provinces of *Cælo-Syria* and *Pa-*
leſtine, (r) upon the Terms of ſharing the Revenues equally be-
 tween them, according as had been before promiſed: And on his
 Return from thence to *Antioch*, he (s) married *Antiochis* another of
 his Daughters to *Ariarathes* King of *Cappadocia*, and (t) would
 have given a third to *Eumenes* King of *Pergamus*; but that King
 refuſed his Alliance; contrary to the Opinion of his three Brothers;
 for they thought it would be a great ſtrengthening of his Intereſt
 to be Son-in-law to ſo great a King, and therefore adviſed him to
 it: But *Eumenes* ſoon convinced them by the Reaſons which he gave
 for the Refuſal, that he had much better conſidered the Matter.

G g g 3

For

(m) *Lucianus* in *Macrobiis*.

(n) *Suidas* in *Ἀπολλώνιος*.

(o) *Suidas* in *Καλλίμαχος*.

(p) *Anonymus* vitæ *Apollonii Rhodii* Scriptor.

(q) *Hieronymus* in cap. xi. *Danielis*. *Livius* lib. 35. *Appian*. in *Syriacis*.

(r) *Joſephus* Antiq. xii 4. 1.

(s) *Appian*. in *Syriacis*.

(t) *Appian*. ibid, *Polybius* Legat. 25. pag. 820. *Livius* lib. 37.

For he told them, that if he married *Antiochus's* Daughter, he should be obliged thereby to engage with him in the War against the *Romans*, which he saw he was at that Time entering on; and then, if the *Romans* were Conquerors, as he had Reason to think they would, he must partake of the Misfortunes of the conquered, and be undone by it. And on the other Hand, if *Antiochus* should have the better, he should have no other Advantage by it, but under the Notion of being his Son-in-law the easier to become his Slave. For whenever he should gain the Upper-hand in the War, all *Asia* must truckle to him, and every Prince therein become his Homager; that much better Terms were to be expected from the *Romans*; and that therefore he would stick to them, and the Event sufficiently proved the Wisdom of his Choice.

Anno 192.

A. M. 4293.

Ptolemy

Epiphanes 13.

Daniel's 70

Weeks 270.

After these Marriages were over, *Antiochus* hastned again into Lesser *Asia*, and (u) came to *Ephesus* in the Depth of the Winter. From thence in the Beginning of the Spring he marched against the *Pisidians*, who stood out against him; but he had not long been engaged in this War, (w) ere he had the News of the Death of *Antiochus*, his eldest Son. This brought him back to *Ephesus* there to mourn for his Loss, and a great Show of Sorrow was there made by him on this Account. But it was commonly said, that it was all Show only; that (x) in Reality he himself procured his Son's Death, and made him fall a Sacrifice to his Jealousy. For he was a Prince of great Hopes, and had given such Proofs of his Wisdom, Goodness, and other Royal Virtues, that he became the Idol of all that knew him. This they say made the old King jealous of him, and therefore on his last arrival at *Ephesus* having sent him back into *Syria*, on Pretence that he might take Care of the *Eastern* Provinces, caused Poison to be there given him by some of the Eunuchs of the Court, and so did rid himself of him. But scarce any Prince hath died an untimely Death, whose Life was desirable, but Suspicions have been raised, and Rumours spread about of Poison, or some other Violence for the Cause of it, and perchance such a bare Suspicion was all, that was in this Case.

As soon as the Solemnity of the Mourning was somewhat over, and *Antiochus* began again to betake himself to Business, great (y) Consultation was made between him and those of his Council about his passing into *Greece*, and there beginning the War which he

(u) *Livius*, lib. 35.

(w) *Livius* ibidem. *Appianus* in *Syriacis*.

(x) *Livius*, lib. 35.

(y) *Livius*, lib. 35. *Appianus* in *Syriacis*. *Justin*, lib. 31. cap. 4.

he had resolved on with the *Romans*. *Hannibal*, who was for making *Italy*, and not *Greece*, the Seat of the War, was not called to any of these Councils. For being then under Suspicion with *Antiochus*, he had no more of his Confidence. This was effected by the Craft of *Publius Villius*, who thereby over-reached the craftiest and the most cautious of Men. For (z) this *Villius* being Ambassador from the *Romans* to *Antiochus*, took all Opportunities to converse with *Hannibal*. This had the Effect he intended, which was to bring him into Suspicion with *Antiochus*; and hereon his Counsel being no more regarded, *Greece* was made the Seat of the War, and not *Italy* as he advised. This saved *Italy* from having *Hannibal* again with another War in its Bowels, which might have been as dangerous to the *Roman State*, as when he was there in the former War.

But that which pinn'd down his Resolution for the Beginning of the War in *Greece*, was an Embassy from the *Ætolians* to invite him thither. The *Ætolians*, from being late Confederates of the *Romans*, being now on some Disgust become their Enemies, (a) sent this Embassy to *Antiochus* to draw him into *Greece* against them, not only promising him the Assistance of all their Forces, but also giving him Assurances, that he might depend on the joining of *Philip* King of *Macedonia*, *Nabis* King of *Lacedæmonia*, and other of the *Grecian* Principalities and States with him, who having conceived, as they told him, great Enmity against the *Romans*, waited only his coming to declare against them. *Thoas*, who was at the Head of this Embassy, pressed all this upon him with great Earnestness, telling him, that the *Romans* being gone home with their Army, had left *Greece* empty; that now was the Time for him to take Possession of it; that if he laid hold of this Opportunity, he would find all Things as it were prepared for the putting of the whole Country into his Hands; and that he had no more to do, but to come over thither, to make himself Master of it. Which Representation prevailed so far with him, that he immediately passed over into *Greece*, and thereby rashly precipitated himself into a War with the *Romans*, without duly concerting the Measures proper for such an Undertaking, or carrying a sufficient Number of Men with him to support it. For he left *Lampsacus*, *Troas*, and *Smyrna*, three powerful Cities in *Asia*, behind him unreduced: And his Forces, that were coming to him from *Syria* and the *Eastern Countries*, having not yet reached him, he passed over with no more than ten thousand Foot,

G g g 4

and

(z) *Julius Frontinus Stratagem*. lib. 1. cap. 8. *Livius*, lib. 34. & 35. *Justin*, & *Appianus* ibidem.

(a) *Justin*, lib. 30. cap. 4. & lib. 32. cap. 13. *Apianus* in *Syriacis*. *Polybius*, lib. 3. p. 159. *Livius*, lib. 36.

and five thousand Horse, which were scarce enough to take Possession of the Country, were it wholly naked, and he to have no War with the *Romans* in it. With these Forces he arrived in the Island of *Eubæa* about the End of the Summer, and from thence passed to *Demetrias* a Town in *Thessaly*, where he called all his Officers and chief Commanders of his Army together (b) to consult with them about the future Operations of the War: And *Hannibal* being again restored to the King's Favour and Confidence, had his Place among them; and being asked his Opinion in the first Place, he insisted on what he had often declared, that the *Romans* were not to be overcome but in *Italy*; and that therefore it had been his constant Advice to begin the War there. But since other Measures had been taken, and the King was then in *Greece*, there to begin the War, his Advice in the present State of Affairs was, that the King should immediately send for all his Forces out of *Asia*, without depending any longer, either on the *Ætolians*, or other *Grecian* Confederates, who he foresaw would deceive him; and that as soon as they were arrived, he should March with them towards those Coasts of *Greece*, that went over against *Italy*, and there have his Fleet with him on the same Coasts; one Half of which he advised should be employed to ravage and alarm the Coasts of *Italy*, and the other Half kept in some Port near him to make a Show of his passing over, and accordingly to be ready to pass over for the taking of all such Advantages as Occasions might offer. This he said would keep the *Romans* at Home to defend their own Coasts, and would be the properest Method, which could then be taken of carrying the War into *Italy*; where alone (he persisted) the *Romans* could be conquered. And this was the best Advice, which could then be given *Antiochus*; but he followed it only in that Particular, which related to the fetching over his Forces out of *Asia*. For he immediately sent to *Polyxenidas* his Admiral to transport them into *Greece*. But as to all other Particulars, his Courtiers and Flatterers diverted him from hearkening to them. They blew him up to a Conceit, that Victory was certain on his Side; that if he made his Way to it by the Methods which *Hannibal* had advised, then he, as the Adviser and Director, would have the Glory of it, which the King ought to reserve wholly to himself; and therefore they advised him to follow his own Counsels, without hearkning any more to that *Carthaginian*. After this (c) the King went to *Lamia*, and there being invested with the chief Command of *Ætolians*, and having received the Applause and Acclamations of that

(b) *Livius*, lib. 36. *Appianus* in *Syriacis*. *Justin*, lib. 31. cap. 5, & 6.

(c) *Livius*, lib. 35.

that People, he returned to *Eubœa*, and having made himself Master of *Chalcis* in that Island, there took up his Winter Quarters for the ensuing Winter. In the Interim *Eumenes*, King of *Pergamus*, sent *Attalus* his Brother to *Rome*, to acquaint the Senate of *Antiochus's* Passage into *Greece*; whereon they immediately prepared for the War, and sent *Acilius Glabrio* their Consul into *Greece* with an Army for the managing of it.

Anno 191. *Antiochus*, while he lay in his Winter Quarters,
A. M. 4294. (d) fell in love with the Daughter of his Host, in
Ptolemy whose House he lodged; and although now past Fifty,
Epiphanes 14. was so desperately enamoured of this young Girl,
Daniel's 70 who was under Twenty, that nothing could satisfy
Weeks 271. him, but he must marry her; and thereon he spent
the remaining Part of the Winter in Nuptial Feastings, and in
love Dalliances with his new Bride, instead of making those Pre-
parations, which were necessary for the carrying on of that dan-
gerous War, he was then engaged in; which created a great Loose
and through Relaxation of Discipline in all else about him, till at
length he (e) was roused up by the News, that *Acilius the Roman*
Consul was on a full March into *Thessaly* against him. All that
he could do on this Alarm was to seize the Streights of *Ther-*
mopylæ, and send to the *Ætolians* for more Forces. For *Polyxe-*
nidas having not been able to transport his *Asian* Forces by Rea-
son of contrary Winds and ill Weather, he had no other Forces
then with him, but those, whom he first brought over. But be-
fore any of the *Ætolians* could come to him, *Cato*, one of
the *Roman* Generals then with the Consul, having with a strong
Detachment gotten over the Mountains by the same Path, in
which *Xerxes*, and after him *Brennus* had formerly forced a
Passage over them, his Men seeing themselves hereby ready to be
encompassed threw down their Arms and fled; whereon being
pursued by the *Romans* they were all cut in Pieces, excepting only
five hundred, with whom *Antiochus* made his Escape to *Chalcis*;
on his Arrival thither he made all the haste he could from thence
to his Fleet, and having gotten on Board it, with this Remainder
of his Forces passed over to *Ephesus*, carrying with him his new
married Wife, and there thinking himself safe from the *Romans*,
neglected every Thing that might make him so, and again relapsed
into his former Dotage on that Woman, indulging himself in it
to

(d) *Livius*, lib. 36. *Appianus* in *Syriacis*. *Athenæus*, lib. 10. cap. 12. *Excepta Valefii*, p. 297, & 609. *Plutarchus* in *Philopæmene*.

(e) *Plutarchus* in *M. Catone*. *Appianus* in *Syriacis*. *Livius*, lib. 36. *Athenæus*, lib. 10. cap. 12. *Frontinus* *Stratagem*, lib. 2. cap. 4. *Tullius* *De Senectute*.

(f) *Appianus* in *Syriacis*. *Livius*, lib. 36.

to a total Neglect of all his Affairs; till at length (f) *Hannibal* roused him out of it, by laying before him his Danger, and representing to him what was necessary for him forthwith to do for the securing of himself from it. Hereon he sent to hasten the March of those Forces from the *Eastern* Provinces, which were not yet arrived; and having fitted out his Fleet, sailed with it to the *Thracian Chersonesus*, and having there re-enforced *Lyfsmachia*, and further fortified and strengthened *Sestus*, and *Abydus*, and all other Places thereabout, for the hindering of the *Romans* from passing the *Hellepont* into *Asia*, he returned again to *Ephesus*; where, in a grand Council, it being resolved to try their Fortune by Sea, (g) *Polyxenidas*, *Antiochus's* Admiral was ordered out with the Fleet to Fight *C. Livius* the Roman Admiral, then newly come into the *Egean Sea*. Near Mount *Corycus* in *Ionis* both Fleets meeting, a sharp Fight ensued between them, wherein *Polyxenidas* being beaten, with the Loss of ten Ships sunk, and thirteen taken, was forced to retire with the Remainder to *Ephesus*; and the *Romans* putting in at *Canæ*, a Port in *Æolis*, did there set up their Fleet for the ensuing Winter, fortifying the Place, where they drew it to Land, with a Ditch and a Rampart.

In the Interim, *Antiochus* was at *Magnesia* busying himself in drawing together his Land-Army. On (h) his hearing of this Defeat of his Fleet at *Corycus*, he hastened to the Sea Coasts, and applied himself with his utmost Care to repair the Loss, and set out a new Fleet, that might keep the Mastery of those Seas; in order whereto he refitted those Ships, that had escaped from the late Defeat, added others to them, and sent *Hannibal* into *Syria* to bring from thence the *Syrian* and *Phœnician* Fleets for their Re-enforcement. And then having ordered *Seleucus* his Son, with one Part of the Army, into *Æolis*, to watch the *Roman* Fleet, and keep all there in Subjection to him, he, with the rest, took up his Quarters in *Phrygia* for the ensuing Winter.

Anno 190. *Livy* informs us, that this Year, *March* 14th,
A. M. 4295. there was a great Eclipse of the Sun: It was after
Ptolemy 7 o'Clock in the Morning by *Calvisius* Calculation,
Epiphanes 15. and total.

Daniel's 70 (The next Year the (i) *Romans* sent *Lucius Scipio*
Weeks 272. their Consul, and *Scipio Africanus* his Brother as his
Lieutenant, to carry on the War against *Antiochus* by Land, in the
Place of *Acilius Glabrio*, and *L. Emilius Rhegellus* to command
their Fleet at Sea in the Place of *C. Livius*.

In

(g) *Livius* & *Appianus* ibidem.

(h) *Livius*, lib. 36, & 37. *Appianus* in *Syriacis*.

(i) *Livius*, lib. 37. *Appianus* in *Syriacis*.

In the Beginning of the Year (k) *Polyxenidas*, *Antiochus's* Admiral, having, by a Stratagem, over-reached *Pausistratus*, who commanded the *Rhodian Fleet*, that was sent to the Assistance of the *Romans*, surpris'd him in the Port of *Samos*, and there destroyed twenty-nine of his Ships, and him with them. But the *Rhodians*, instead of being discouraged by this Loss, were enraged for the revenging of it; and immediately set out another Fleet more powerful than the former, with which, in Conjunction with *Emilius* the *Roman* Admiral, they sail'd to (l) *Elea*, and there relieved *Eumenes* King of *Pergamus*, when almost swallowed up by *Antiochus*, and afterward being sent to meet *Hannibal* on his coming with the *Syrian* and *Phœnician Fleet* to the King, (m) they alone encountered him on the Coasts of *Pamphylia*; and by the Goodness of their Ships, and the Skilfulness of their Marines overthrew that great Warrior; and having driven him into Port, there pent him up, so that he could stir no further for the Assistance of the King.

Antiochus hearing of this Defeat, and at the same Time having received an Account, that the *Roman* Consul was with a great Army on his full March through *Macedonia* in order to pass the *Hellepont* in *Asia*, (n) he could think of no better Course for the hindering of his Passage, and the keeping of the War out of *Asia*, than to recover again the Mastery of the Seas, which he had in a great Measure lost by the two late Defeats. For then he might have his Fleet at Leisure and in full Power to cut off all Possibility of passing an Army into *Asia*, either by the *Hellepont* or any other Way. And therefore resolving to attempt this at the Hazard of another Battle, he came to *Ephesus*, where his Fleet lay, and having there on a Review put it in the best Posture he was able, and furnished his Marines with all Things necessary for another Encounter, he sent them forth under the Command of *Polyxenidas* his Admiral to fight the Enemy. And they (o) having met *Emilius* with the *Roman Fleet* near *Myonnesus*, a maritim Town in *Ionian*, they there fell upon him, but with no better success than in the former Engagements. For *Emilius* having gained an entire Victory, *Polyxenidas* was forced to flee back again to *Ephesus* with the Loss of twenty-nine of his Ships sunk, and thirteen taken. This did put *Antiochus* into such a Consternation, that

(k) *Livius & Appianus* ibidem.

(l) *Elea* was the Sea Port to *Pergamus*, and but at a short Distance from it.

(m) *Livius*, lib. 37. *Appianus* in *Syriacis*. *Cornelius Nepos* in *Hannibale*.

(n) *Polybius* Legat. 22. p. 812. *Livius*, lib 37.

(o) *Livius* ibidem. *Appianus* in *Syriacis*.

that being frightened, as it were, out of his Wits, he very absurdly sent to recall all his Forces out of *Lyfimachia*, and the other Towns on the *Hellepont*, for fear lest they should fall into the Enemies Hands, who were approaching those Parts to pass into *Asia*; whereas the only Way left to have hindered that Passage, was to have continued them there. But he did not only thus absurdly withdraw them from thence, when he most needed them there, but did it with such Precipitation, that he left all the Provisions, which he had laid up there for the War, behind him; so that, when the *Romans* came thither, they found all Necessaries for their Army in such Plenty stored up in those Places as if they had been of Purpose provided for them, and the Passage of the *Hellepont* left so free to them, that they transported their Army over it without any Opposition, where only with the best Advantage Opposition could have been made against them. When (p) *Antiochus* heard of the *Romans* being in *Asia*, he began to grow diffident of his Cause, and would gladly have got rid of the War with them, which he had so rashly run himself into; and therefore sent Ambassadors to the two *Scipio's* to desire Peace, and to make his Way the easier to it he restored to *Scipio Africanus* his Son (who had been taken Prisoner in this War) without Ransom; but notwithstanding this, being able on no other Terms to obtain Peace, than on the quitting of all *Asia* on this Side Mount *Taurus*, and paying the *Romans* all the Expences of the War, he thought he could suffer nothing by the War more grievous than such a Peace, and therefore (q) prepared to decide the Matter by Battle, and the *Romans* did the same. *Antiochus's* Army, according to *Livy*, consisted of seventy thousand Foot, twelve thousand Horse, and fifty-four Elephants; whereas, all the *Roman* Forces amounted to no more than thirty thousand. Both Armies met near *Magnesia* under Mount *Sipylos*, and there it came to a decisive Stroke between them, in which *Antiochus* receiving a total overthrow, lost fifty thousand Foot, and four thousand Horse slain upon the Field of Battle, and fourteen hundred more taken Prisoners, and he himself difficultly escaped to *Sardes*, gathering up in his Way such of his Forces as survived this terrible Slaughter. From *Sardes* he passed to *Celanæ* in *Phrygia*, where he heard his Son *Seleucus* had escaped from the Battle, and having there joined him, made all the haste he could over Mount *Taurus* into *Syria*. *Hannibal* and *Scipio Africanus* were both absent from this Battle; the former being with the *Syrian* Fleet pent up in *Pamphylia* by the *Rhodians*, and the other detained by Sicknes at *Elæa*. As soon

as

(p) *Polybius* Legat. 23. p. 813. *Appianus* in *Syriacis*. *Justinus*, lib. 31. cap. 7. *Livius*, lib. 37.

(q) *Livius* & *Appianus* *ibidem*.

as *Antiochus* was arrived at *Antioch*, (r) he sent from thence *Antipater* his Brother's Son, and *Zeuxis*, who had been Governor of *Lydia* and *Phrygia* under him, to desire Peace of the *Romans*. They found the Consul at *Sardes*, and there *Scipio Africanus*, who was now recovered from his Sickness being come, they first applied themselves to him, and he introduced them to the Consul his Brother. Whereon a Council being held on the Subject of their Embassy, after full Consultation therein had about it, the Ambassadors were called in, and *Scipio Africanus* delivering the Sense of the Council, told them, that as the *Romans* used not to sink low when vanquished, so neither would they carry themselves too high when Conquerors; and that therefore they would require no other Terms of Peace after the Battle, than those which were demanded before it; that is, that *Antiochus* should pay the whole Expence of the War, and quit all *Asia* on that Side Mount *Taurus*; which being then accepted of, and the Expences of the War estimated at fifteen thousand Talents (s) of *Eubæa*, it was

(r) *Polybius Legat.* 24. p. 816. *Livius*, lib. 37. *Appianus in Syriacis.* *Justinus*, lib. 31. cap. 8. *Diodorus Siculus Legat.* 9. *Hieronymus in cap. xi. Danielis.*

(s) *Herodotus*, lib. 3. speaking of a *Babylonic Talent* saith, that it contained seventy *Euboic Mina's*. *Ælian* speaking of the same *Babylonic Talent*, (*Hist. var. lib. 1. cap. 22.*) saith it contained seventy two *Attic Minæ*; from hence it follows, that seventy-two *Attic Minæ* are equal to seventy *Euboic Minæ*; and 60 of each making a Talent, this shews the Difference that is between an *Euboic Talent* and an *Attic*. But there were two other Sorts of *Euboic Talents*, or Authors give us disagreeing Accounts concerning it. *Festus* saith, *Euboicum Talentum nummo Græco septem Millium, nostro quatuor Millium Denariorum (in voce Euboicum) i. e.* An *Euboic Talent* consists in *Greek Money* of 7000 *Drachms*, and in our *Latin Money* of 4000 *Roman Pennies*. But here is a manifest Error in the Copy as all agree, instead of 4000 it ought to be 7000 *Roman Pennies*. For according to *Festus*, a *Drachm* and *Roman Penny* were equal. For in the Word *Talentum* he saith, that an *Attic Talent* (which consisted of 6000 *Drachms*) contained 6000 *Roman Pennies*. According to *Festus*, therefore a *Roman Penny* and an *Attic Drachm* were equal, and 7000 of these made *Festus's Euboic Talent*. But the *Euboic Talent*, by which *Antiochus* was to pay the Sum of 15000 Talents to the *Romans* was much higher. For *Polybius* tells us, (*Legat. 24. p. 817.*) and so also doth *Livy*, lib. 37, & 38. that they were to contain each eighty *Libræ* or *Roman Pounds*. But every *Libra* or *Roman Pound*, containing ninety-six *Roman Pennies*, eighty of those *Libræ* must contain 7680 *Roman Pennies*, i. e. 240*l.* of our Money. But here it is to be observed, that in the Treaty of this Peace made with *Antiochus*, there is a Difference between *Polybius* and *Livy* in the Copies, which they give us of it. For altho' *Livy*, as well as *Polybius* doth in the Protocol of that Treaty (lib. 37.) say, that the 15000 Talents to be paid the *Romans* were to be *Euboic Talents*, yet *Livy* in the

was agreed that it should be paid in Manner following, that is to say, five Hundred Talents present, two Thousand five Hundred when the senate should ratify what was then agreed, and the rest in twelve Years Time at the Rate of a Thousand Talents in each of those Years. And *L. Cotta* was sent from the Consul with the Ambassadors to *Rome* to acquaint the Senate of the Agreement, and there fully conclude and ratify the same: And a little after the five Hundred Talents were paid the Consul at *Ephesus*, and Hostages were given for the Payment of the rest, and the Performance of all other Articles that were agreed on, among whom one was *Antiochus* one of the King's Sons, who afterwards reigned in *Syria* by the Name of *Antiochus Epiphanes*. *Hannibal* the *Carthaginian*, and *Thoas* the *Ætolian*, who were the chief Incensors of this War, were also demanded of the *Romans* to be delivered up unto them on the making of the Peace: But as soon as they heard that a Treaty was entered on, foreseeing that would be the Result of it, they both took Care to get out of the Way before it came to a Conclusion.

Anno 189.

A. M. 4296.

Ptolemy

Epiphanes 16.

Daniel's 70

Weeks 273.

The (t) next Year *Cn. Manlius Vulso*, who succeeded *L. Scipio* in the Consulship, coming into *Asia* to succeed him in that Province, *Scipio* delivered to him the Army, and with *Scipio Africanus* his Brother returned to *Rome*, where the Peace, which they made with *Antiochus* being ratified and confirmed, and all *Asia* on this Side Mount *Taurus* delivered into the Hands of the *Romans*, (u) they restored the *Græcian* Cities to their Liberties, gratified the *Rhodians* with the Provinces of *Caria* and *Lycia*, and gave all the rest of it that had before belonged to *Antiochus*, to *Eumenes* King of *Pergamus*: For *Eumenes* and the *Rhodians* hav-

ing

the Treaty itself saith, they were to be *Attic* Talents. But here *Livy* writing from *Polybius* is mistaken in the Version he made of this Treaty from the *Greek* Copy of it, which he found in him: For whereas in *Polybius* the Words are, that the Money to be paid the *Romans* should be 'Αργυρίου Ἀττικῆς ἀπὸ τοῦ βασιλέως, *Livy* mistaking the Meaning of the *Greek* Phrase rendered it of *Attic* Talents; whereas what is there said is meant only of the *Attic* Standard. For as the *Euboic* Talent was of the greatest Weight, so the *Attic* Money was of the finest Silver of any in *Greece*, and by the Treaty the Money was to be paid according to both; that is, the *Romans* having conquered *Antiochus*, not only obliged him to pay this vast Sum for his Peace, but also made him pay it in Talents of the highest Weight, and in Silver of the best and finest Standard in all *Greece*: So that the *Romans* might in this Case say the same to him, as formerly *Brennus* did to them. *Væ victis, i. e.* Woe be to the conquered.

(t) *Livius* lib. 37. *Appianus* in *Syriacis*,

(u) *Livius* lib. 37. & 38. *Polybius* Legat. pag. 818, 819, &c. & pag. 845. *Diodorus Siculus* Legat. 10. *Appianus* *ibid.*

ing been their Confederates through this whole War, and much assisted them in it, they had these Countries given them for the Reward of their Service.

Anno 188. *Livy* informs us, that this Year, between 9 and
A. M. 4297. 10 o'Clock in the Morning, the Sun was eclipsed:
Ptolemy Which must have been upon the 17th Day of *Ju-*
Epiphanes 17. *ly*; when, by *Calvisius's* Calculation, the Quantity
Daniel's 70 was of almost 11 Digits.
Weeks 274.

Manlius, after the Time of his Consulship was out, being continued still in the same Province (*w*) as Proconsul, he there waged War against the *Gauls*, who had planted themselves in *Asia*, and having subdued them in several Battles, and reduced them to live orderly within the Limits assigned them, he thereby delivered all that Country from the Terror of those barbarous People, who lived mostly hitherto by harrassing and plundering their Neighbours; and so quieted all Things in those Parts, that thenceforth the Empire of the *Romans* became thoroughly settled in all that Country, as far as the River *Halys* on the one Side, and Mount *Taurus* on the other, and the *Syrian* Kings became thenceforth utterly excluded from having any thing more to do in all the Lesser *Asia*: Whereon, *Antiochus* is said to have expressed himself; (*x*) that he was much beholden to the *Romans* in that they had hereby eased him of the great Care and Trouble, which the governing of so large a Country must have cost him.

Anno 187. *Antiochus* being at great Difficulties, how to raise
A. M. 4298. the Money which he was to pay the *Romans*, he
Ptolemy marched into the *Eastern* Provinces (*y*) to gather the
Epiphanes 18. Tribute of those Countries to enable him to do it,
Daniel's 70 leaving his Son *Seleucus* (whom he had declared his
Weeks 275. Successor) to govern in *Syria* during his Absence.

On his coming into the Province of *Elymais*, hearing that there was a great Treasure in the Temple of *Jupiter Belus* in that Country, he seized the Temple by Night, and spoiled it of the Riches that were laid up in it; whereon, the People of the Country rising upon him for the revenging of this Sacrilege, slew him and all that were with him. So *Diodorus Siculus*, *Justin*, *Strabo*, and *Jerom*, relate the Manner of his Death; but (*z*) *Aurelius Victor* tells us, that he was slain by some of his own Followers, whom he did beat in a drunken Fit, while at one of his Carousals.

He

(w) *Livius* lib. 38.

(x) *Cicero* pro *Deiotaro* Rege. *Valerius Maximus* lib. 4. cap. 1.

(y) *Diodorus Siculus* in excerptis *Valesii*, pag 292, & 298. *Hieronymus* in cap. xi. *Danielis*. *Justin*. lib. 32. cap. 2. *Strabo* lib. 16. pag. 744.

(z) *De Viris illustribus* cap. 54.

He was a Prince of a very laudable Character for Humanity, Clemency, and Beneficence, and of great Justice in the Administration of his Government; and till the fiftieth Year of his Life, managed all his Affairs with that Valour, Prudence, and Application, as made him to prosper in all his Undertakings; which deservedly gained him the Title of *The Great*. But after that Age declining in the Wisdom of his Conduct, as well as in the Vigour of his Application, every thing that he did afterwards lessened him as fast as all his Actions had aggrandized him before, till at length being vanquished by the *Romans*, he was driven out of the best Part of his Dominions, and forced to submit to very hard and disgraceful Terms of Peace, and at last ending his Life in a very ill and impious Attempt, he went out in a Stink like the Snuff of a Candle.

The Prophecies of *Daniel*, Chap. xi. from the tenth Verse to the nineteenth inclusive, refer to the Actions of this King, and were all fulfilled by them: What we find foretold in the tenth Verse was exactly accomplished in the War which *Antiochus* made upon *Ptolemy Philopator* for the conquering of *Cælo-Syria* and *Palestine*, as is above related, *Annis*, 221, 220, 219, and 218. In the eleventh and twelfth Verses are foretold the Expedition which *Philopator* made into *Palestine* against *Antiochus* Anno 217, and the Victory which he then got over him at *Raphia*; for there *the great Multitude*, that is, the great Army, which *Antiochus* brought thither against him, *was given into his Hands*, and *Ptolemy did cast down*, that is, slew many Thousand of them, and dissipated and put to Flight all the rest: And yet the same Prophecy tells us, that notwithstanding all this, *he should not be strengthened by it*, and so it happened; for *Ptolemy* being wholly given up to Luxury, Sloth, and Voluptuousness, made haste back again into *Egypt* there to enjoy his Fill of them after this Victory, without taking the Advantages which it gave him: By which ill Conduct he stirred up some of his People to Sedition and Rebellion, and weakened himself in the Affection and Esteem of all the rest, as is above related, under the Years 216, and 215. What follows to the End of the seventeenth Verse, foretells the Renewal of that War, by *Antiochus* after certain Years, that is, Anno 203, fourteen Years after the Ending of the former War, when on the Death of *Philopator*, and the succeeding of his Infant Son *Ptolemy Epiphanes* in his Stead, *Antiochus King of the North* returned and came again into *Cælo-Syria* and *Palestine* for the recovering of those Provinces, bringing with him *a greater Multitude than in the former War*, that is, that great Army, which he brought with him out of the East on his late Return from thence. What is said in the fourteenth Verse, That in those Times (that is, in the first Years of the Reign of *Epiphanes* the King of the South) *many should stand up against*

against him, was fully verified, by the leaguings of the Kings of *Macedon* and *Syria* together against him to seize all his Dominions, and divide them between them; by the Sedition of *Agathocles*, *Agathoclea*, and *Tlepolemus*, to invade his Royal Power; and by the Conspiracy of *Scopas* utterly to extinguish it, and seize the Kingdom for himself; all which, are above related to have happened in these Times: And the same Prophecy tells us, that in those Times many *Violators of the Law among the People of the Prophet*, that is, the *Jews* apostatizing from the Law, should exalt themselves, that is, under the Favour of the King of the *South*; for the pleasing of whom, they should forsake their God and their Holy Religion, but that *they should fall* and be cut off, i. e. by *Antiochus*; and so it came to pass: For *Antiochus* having Anno 198, made himself Master of all *Judæa* and *Jerusalem*, did cut off or drive from thence, all those of *Ptolemy's Party*, who had thus far given themselves up to him, but shewed particular Favour to those *Jews* who, persevering in the Observance of their Law, would not comply with any Proposals of the King of *Egypt* to apostatize from it. In the fifteenth Verse the Holy Prophet fore-shews the Victory, by which, *Antiochus the King of the North* should make himself again Master of *Cælo-Syria*, and *Palestine*, that is, how he should come again into those Provinces, and cast up Mounts against the most fenced Cities in them, and take them; and this he did in the Year 198. For having then vanquished the King of *Egypt's Army* at *Paneas*, he besieged, and took first *Sidon*, and next *Gaza*, and then all the other Cities of those Provinces, and made himself through Master of the whole Country: For altho' the King of *Egypt* sent an Army against him of his chosen People, that is, of his choicest Troops, and under the Command of his best Generals, yet they could not prevail or have any Strength to withstand him, but were vanquished and repulsed by them; so that, as the Prophet proceeds to tell us in the sixteenth Verse, he did according to his Will in all *Cælo-Syria* and *Palestine*, and none could there stand before him. And on the subjecting of these Provinces to him, the same prophetic Text goes on to tell us, that he should stand in the glorious Land, and that it should be consumed by his Hand; and so accordingly it came to pass: For on his subduing *Palestine*, he entered into *Judæa*, the glorious Land, which was a Part of *Palestine*, and there established his Authority, and made it there firmly to stand, after he had expelled out of the Castle of *Jerusalem*, the Garrison which *Scopas* had left there: But that Garrison having made such Resistance, that *Antiochus* was forced to go thither with all his Army to reduce it, and the Siege continuing some Time, it happened hereby, that the Country was eaten up and consumed by the foraging of the Soldiers, and *Jerusalem* suffered such Damage during the Siege of the Castle, both from

the Besieged and the Besiegers, that it was near ruined by it; which fully appears by the Decree which *Antiochus* afterwards granted the *Jews* for repairing of their demolished City, and the restoring of it from the ruinous Condition into which it was reduced. This Decree was directed to *Ptolemy* one of *Antiochus's* Lieutenants, and who then seems to have been his Governor in that Province, and it is still extant in *Josephus*. (a) In the seventeenth Verse is foretold, how that when *Antiochus* was ready to have entered Egypt with the Strength of his whole Kingdom, he made an Agreement with *Ptolemy* to give him his Daughter in Marriage, corrupting her, that is, with ill Principles to betray her Husband to him, and thereby make him Master of Egypt. For (b) *Jerom* tells us, this Match was made with this fraudulent Design; But she did not stand on his Side, neither was for him, but when married to King *Ptolemy* forsook the Interest of her Father, and wholly embraced that of her Husband; and therefore we find her joining with him (c) in an Embassy to the *Romans*, for the congratulating of their Victory gained by *Acilius* at the Straights of *Thermopylae* over her own Father. The eighteenth Verse tells us of *Antiochus's* turning of his Face unto the Isles, and his taking of many of them: And so accordingly it was done; for after having finished the War in *Cælo-Syria* and *Palestine*, Anno 197, he sent two of his Sons with his Army by Land to *Sardes*, and he himself with a great Fleet at the same Time sailed into the *Ægean* Sea, and there took in many of the Islands in it, and extended his Power and Dominion much in those Parts, till at length a Prince of the People, to whom he had offered Reproach by that Invasion, that is, *Lucius Scipio* the Roman Consul, made the Reproach turn upon him by overthrowing him in the Battle at Mount *Sipylus*, and driving him out of all Lesser Asia. This forced him, according to what is foretold in the nineteenth Verse, to return to the Fort of his own Land, that is, to *Antioch*, the chief Seat and Fortrefs of his Kingdom. From whence, going into the Eastern Provinces to gather Money to pay the *Romans*, he stumbled and fell, and was no more found, as the Sacred Text expresseth it; that is, on his attempting to rob the Temple in *Elymais*, he failed in his Design, and was cut off and slain in it, so that he returned not into *Syria*, or was any more found there.

In the Year that *Antiochus* died, *Cleopatra* his Daughter, Queen of Egypt, bore unto *Ptolemy Epiphanes* her Husband (d) a Son, who reigned

(a) *Antiq.* xii. 3. 3.

(b) In Comment ad cap. xi. *Danielis*.

(c) *Livius* lib. 37.

(d) He was six Years Old when his Father died, and therefore must have been born this Year.

reigned after him in *Egypt*, by the Name of *Ptolemy Philometor*. Hereon, (e) all the great Men and prime Nobility of *Cælo-Syria* and *Palestine* hastened to *Alexandria* to congratulate the King and Queen, and make them those Presents, which were usual on such an Occasion: But *Joseph* (who on the Restoration of those Provinces to the King of *Egypt*, was again restored to his Office of collecting the King's Revenues in them) being (f) too old to take on him such a Journey himself, sent *Hyrchanus* his Son to make his Compliment in his Stead: This *Hyrchanus* was the youngest of his Sons, but being of the quickest Parts and best Understanding of them all, was best qualified for this Employment. The History of his Birth is very remarkable; it is told at large by *Josephus* in the 12th Book of his Antiquities, (g) in Manner as followeth.

Joseph in the Time of the former *Ptolemy* Father of *Epiphanes*, going to *Alexandria* on his Occasions (as he frequently had such there, while Collector of the King's Revenues in *Cælo-Syria* and *Palestine*) *Solymus* his Brother accompanied him in the Journey, and carried with him a Daughter of his, with Intent on his coming to *Alexandria* to marry her to some Jew of that Place, whom he should find of Quality suitable for her. *Joseph* on his Arrival at *Alexandria* going to Court, and there supping with the King, fell desperately in Love with a young beautiful Damsel, whom he saw dancing before the King, and not being able to master his inordinate Passion, he communicated it to his Brother, and desired him if possible to procure for him the Enjoyment of this young Woman, and in as secret Manner as he could, because of the Sin, and Shame, that would attend such an Act; which *Solymus* undertaking, put his Daughter to Bed to him: *Joseph* having drunk well over Night perceived not that it was his Niece, and having in the same secret Manner accompanied with her several Times without discovering the Deceit, and being every Time more and more enamoured with her, still supposing her to be the Dancer, he at length made his Moan to his Brother, lamenting that his Love had taken such deep rooting in his Heart, that he feared he should never be able to get it out, and that his Grief was, that the Jewish Law would not permit him to marry her (*Exodus* xxxiv. 16. *Deuteronomy* vii. 3. 1 *Kings* xi. 2. *Ezra* ix. 10. *Nehemiah* x. 30. & xiii.

H h h 2

25.)

(e) *Josephus* xii. 4. 3.

(f) For supposing *Joseph* to have been 30 Years Old, when he first went to the Court of King *Ptolemy Evergetes* (and older he could not then be according to *Josephus*, for he saith he was then *νέος ὢν ἄνθρωπος*, i. e. as yet a young Man) he would now have been sixty-nine. This also proves that it could not be earlier, that *Hyrchanus* was sent on this Embassy: for then *Joseph* would not have been past the Age of going himself, and all Things else prove it could not be later.

(g) Cap. vi.

25.) she being an *Alien*, and if it would, (b) the King would never grant her unto him. Hereon, his Brother discovered to him the whole Matter, telling him, that he might take to Wife the Woman with whom he had so often accompanied, and was so much enamoured of, and lawfully enjoy her, as much as he pleased; for she, whom he had put to Bed to him, was his own Daughter: That he had chosen rather to do this Wrong to his own Child, than suffer him to do so shameful and sinful a Thing, as to join himself to a strange Woman, which their holy Law forbade. *Joseph* being much surprized at this Discovery, and as much affected with his Brother's Kindness to him, expressed himself with all the Thankfulness which so great an Obligation deserved, and forthwith took the young Woman to Wife; and of her the next Year after was born *Hyrchanus*: For according to the *Rabbinical* Interpretation of the *Jewish* Law an Uncle might marry his Niece, tho' an Aunt could not her Nephew, for which the *Jewish* Writers give this Reason; *Leviticus* xviii. 12, 13. & xx. 19. that the Aunt being in Respect of the Nephew in the same Degree with the Father or Mother in the Line of Descent, hath naturally a Superiority above him, and therefore for him to make her his Wife, and thereby bring her down to be in a Degree below him (as all Wives are in Respect of their Husbands) would be to disturb and invert the Order of Nature; but that there is no such Thing done where the Uncle marries the Niece; for in this Case both keep the same Degree and Order which they were in before, without any Mutation in it. [But this seems no better than a foolish Distinction of the *Rabbins*. So near Relations as Nephews and Nieces being too evidently *very near of Kin*, and therefore forbidden by the general Law of *Moses* against them, *Leviticus* xviii. 6. & xx. 19.]

Joseph had by another Wife seven other Sons all elder than *Hyrchanus*, to each of which he offered this Commission of going for him to the *Egyptian* Court on the Occasion mentioned, but they having all refused it, *Hyrchanus* undertook it, tho' he were then a very young Man, not being above twenty, if so much: And having persuaded his Father not to send his Presents from *Judæa*, but to enable him on his Arrival at *Alexandria*, to buy there such Curiosities for the King and Queen, as when on the Spot he should find would be most acceptable to them, he obtained from him Letters of Credit to *Arion* his Agent at *Alexandria*, by whose Hands he returned the King's Taxes into his Treasury, to furnish him with Money for this Purpose without limiting the Sum, reckoning that about ten Talents would be the most he would need. But *Hyrchanus* on his Arrival at *Alexandria*, taking the Advantage of his

(b) Perchance this Dancer was that *Agathoclea*, which that King, i. e. *Ptolemy Philopater*, so much doted upon.

his Father's unlimited Order, instead of ten Talents demanded a Thousand; and having forced *Arion* (who had then three Thousand Talents of *Joseph's* Money in his Hands) to pay him that whole Sum, which amounted to above two hundred Thousand Pound of our Money, he bought an Hundred beautiful Boys for the King, and an Hundred beautiful young Maids for the Queen, at the Price of a Talent a Head, and when he presented them, they carried each a Talent in their Hands, the Boys for the King, and the young Maids for the Queen; so that this Article alone cost him four Hundred Talents: Some Part of the rest he expended in valuable Gifts to the Courtiers and great Officers about the King, keeping the Remainder to his own Use. By which Means, having procured in an high Degree the Favour of the King and Queen, and their whole Court, he returned with a Commission to be Collector of the King's Revenues in all the Country beyond *Jordan*: For having thus over-reached his Father, he made all the Interest, which *Joseph* formerly had in the *Egyptian* Court, to devolve from him upon himself, and got into his Hands also the best of his Estate, which exceedingly angering his Brothers, who were before ill affected towards him, they conspired to way-lay him and cut him off as he returned, having their Father's Connivance, if not his Consent for the same; so much was he angered against him by what he had done in *Egypt*: But *Hyrchanus* coming well attended with Soldiers to assist him in the Execution of his Office, got the better of them in the Assault which they made upon him; and two of his Brothers were left dead upon the Spot. But on his coming to *Jerusalem*, finding his Father exceedingly exasperated against him both for his Conduct in *Egypt*, and the Death of his Brothers on his Return, and that for this Reason no one there would own him, he passed over *Jordan*, and there entered on his Office of collecting the King's Revenues in those Parts. A little after this, *Joseph* died, and thereon, a War commenced between *Hyrchanus* and the surviving Brothers about their Father's Estate, which for some Time disturbed the Peace of the *Jews* at *Jerusalem*: But the High-Priest, and the generality taking Part with the Brothers, he was forced again to retreat over *Jordan*, where he built a very strong Castle, which he called *Tyre*, from whence he made War upon the neighbouring *Arabs*, infesting them with Incursions and Depredations for seven Years together. This was while *Seleucus Philopator* the Son of *Antiochus the Great* reigned in *Syria*: But when *Antiochus Epiphanes* succeeded *Seleucus*, and had instated himself in *Cælo-Syria* and *Palestine*, as well as in the other Provinces of the *Syrian* Empire, *Hyrchanus* being threatened by him with his Wrath for his Conduct in this and other Matters, for fear of him fell on his own Sword and slew himself. Some Time before his Death he seems to have recovered the Favour of *Onias* the High-Priest,

Priest, and to have had him wholly in his Interest: For he took his Treasure into his Charge, 2 *Maccab.* iii. 11. and laid it up in the Treasury of the Temple, there to secure it for him, and in his Answer to *Heliodorus* he saith of him, that he was a Man of great Dignity; 2 *Maccab.* *ibid.* and *Onias's* favouring him thus far might perchance be the true Cause of that Breach, 2 *Maccab.* iii. 4, 5, &c. which happened between him and *Simon* the Governor of the Temple, who upon good Reason is supposed to have been the eldest of the Brothers of *Hyrchanus*, and the Head of the Family of the *Tobiadæ* (or Sons of (i) *Tobias*) and it is most likely this provoked him to lay that Design of betraying the Treasury of the Temple into the Hands of the King of *Syria*, which we shall by and by speak of, that so *Hyrchanus* might lose what he had deposited in it.

Anno 186.

A. M. 4299.

Ptolemy

Epiphanes 19.

Daniel's 70

Weeks 276.

After the Death of *Antiochus the Great*, *Seleucus Philopator* his eldest Son, whom he left at *Antioch* on his Departure thence into the *East*, (k) succeeded him in the Kingdom, but made a very poor Figure in it, by Reason of the low State which the *Romans* had reduced the *Syrian* Empire to, and the heavy Tribute of a Thousand Talents a Year, which through the whole Time of his Reign he was obliged to pay them, by the Treaty of Peace lately granted by them to his Father.

Ptolemy (l) had hitherto managed his Government with Approbation and Applause, being till now directed in all Things by the Council and Advice of *Aristomenes* his chief Minister, who was as a Father unto him. But at length the Flatteries of his Courtiers prevailing over the wise Councils of this able Minister, he began to deviate into all the vicious and evil Courses of his Father, and not being able to bear the Freedom with which *Aristomenes* frequently advised him to a better Conduct, he made him away by a Cup of Poison, and then gave himself up with a full Swing into all Manner of vicious Pleasures, and this led him into as great Miscarriages in the Government; for thenceforth, instead of that Clemency and Justice, with which he had hitherto governed the Kingdom, he turned all into Tyranny and Cruelty, conducting himself in all Things that he did, by nothing else but by corrupt Will and arbitrary Pleasure.

The

(i) This *Tobias* was the Father of *Joseph*, and Grandfather of *Hyrchanus*.

(k) *Appianus* in *Syriacis*. Qui de eo dicit, quod erat Otiosus, nec admodum potens propter cladem, quam Pater acceperat.

(l) *Diodorus Siculus* in excerptis *Valestii*, pag. 294.

Anno 185.

A. M. 4300.

Ptolemy

Epiphanes 20.

Daniel's 70

Weeks 277.

The (m) *Egyptians* not being able to bear the Grievances, which they suffered under this great Male-administration of their King, began to combine and make Associations against him, and being headed by many of the greatest Power in the Land, formed Designs for the deposing of him from his Throne, and had very near succeeded in it.

Anno 184.

A. M. 4301.

Ptolemy

Epiphanes 21.

Daniel's 70

Weeks 278.

For the extricating himself out of these Troubles, he made (n) *Polycrates* his chief Minister, who was a wise and valiant Man, and long experienced in all the Affairs both of War and Peace. For he had been one of his Father's Generals in the Battle of *Raphia*, and much of that Victory which was there gained, was owing unto him. After that he had been Governor of *Cyprus*, and coming from thence to *Alexandria*, just upon the breaking out of the Conspiracy of *Scopas*, he had a great Hand in the suppressing of it.

Anno 183.

A. M. 4302.

Ptolemy

Epiphanes 22.

Daniel's 70

Weeks 279.

By his Means *Ptolemy* (o) having subdued the Revolters, brought many of the Leaders (who were of the chief Nobility of his Kingdom) upon Terms of Accommodation to submit to him; but when he had gotten them into his Power, he broke his Faith with them. For after having treated them with great Cruelty, he caused them all to be put to Death; which base Action involved him in new Difficulties, but the Wisdom of *Polycrates* extricated him out of all.

Agisipolis, who on the Death of *Cleomenes* had been in his Infancy declared King of *Lacedæmon*, being slain by Pirates in a Voyage which he was making to *Rome*, (p) Archbishop *Usher* thinks that *Areus*, a noble *Lacedæmonian* much spoken of in those Times, had the Title of King of *Lacedæmon* after him, and that from him was sent that Letter to *Onias*, the High-Priest of the *Jews*, (q) in which the *Lacedæmonians* claimed Kindred with the *Jews*, and desired Friendship with them on this Account. *Josephus* indeed (r) saith, that this Letter was written to *Onias* the Son of *Simon*, who was the third of that Name that was High-Priest at *Jerusalem*: But it is hard in his Time to find an *Areus* King of *Lacedæmon*. For Archbishop *Usher's* Conjecture will not do: That *Areus*, on whom he will fix the Title of King

H h h 4

of

(m) *Diodorus* ibidem.

(n) *Polybius* in excerptis *Valesii*, p. 113.

(o) *Polybius* ibidem.

(p) *Annales veteris Testamenti*, sub Anno J. P. 4531.

(q) 1 *Maccab.* xii. *Josephus*, lib. xii. 4, 10.

(r) *Ibid.*

of *Lacedæmon* for the fathering of this Letter to *Onias*, is nowhere said to be so; neither is it any Way likely, that he ever had that Title. For before his Time both the Royal Families of the Kings of *Lacedæmon* had failed, and become extinct; and the Government there, which had for some Time before been invaded by Tyrants, was then turned into another Form. And besides, *Jonathan* in his Letter to the *Lacedæmonians*, (1 Macc. xii. 10.) wherein he makes Mention of this Letter of *Areus*, saith, That there was a long Time passed, since it had been sent unto them, which could not have been said by *Jonathan* in respect of the Time, in which *Onias the third* was High-Priest; since from the Death of that *Onias*, to the Time that *Jonathan* was made Prince of the *Jews*, there had passed no more than twelve Years. It is most likely *Josephus* mistook the *Onias*, to whom this Letter was directed, and ascribed that to *Onias the third*, which was done only in the Time of *Onias the first*. For (s) while *Onias the first* of that Name, the Son of *Jaddua*, was High-Priest of the *Jews*, there was an *Areus* King of *Lacedæmon*, and from him most likely it was, that this Letter was written. But the greatest Difficulty as to this Letter, is to know, on what Foundation the *Lacedæmonians* claimed Kindred with the *Jews*. *Areus* saith in his Letter, that it was found in a certain Writing, that the *Lacedæmonians* and the *Jews* were Brethren, and that they were both of the Stock of Abraham. But what this Writing was, or how this Pedigree mentioned in it was made out, is not said. [See the Note on *Josephus* Antiq. xii. 4, 10.]

Anno 180.

A. M. 4305.

Ptolemy

Philom. 1.

Daniel's 70

Weeks 282.

Ptolemy having suppressed his rebellious Subjects at Home, projected a War Abroad against *Seleucus* King of *Syria*. But (t) as he was laying his Designs for it, one of his chief Commanders asked him, where he would have Money to carry it on? To this he answered, that his Friends were his Money; from whence many of the chief Men about him inferring, that he intended to take their Money from them for carrying on of this War, for the preventing of it procured Poison to be given him, which did put an End to this Project and his Life together, after he had reigned twenty-four Years, and lived twenty-nine. *Ptolemy Philometor* his Son, an Infant of six Years old, succeeded him in the Kingdom, under the Guardianship of *Cleopatra* his Mother.

Perseus

(s) Vide *Scaligeri* Animadversiones in *Eusebii* Chronicon, p. 129. & Canonum *Isagog.* lib. 3. p. 340.

(t) *Hieronymus* in cap. xi. *Danielis*.

Anno 177. *Perseus* having succeeded his Father *Philip* in the
A. M. 4308. Kingdom of *Macedon* (u) married *Laodice* the
Ptolemy Daughter of *Seleucus* King of *Syria*; and the
Philometor 4. *Rhodians* with their whole Fleet conducted her
Daniel's 70. from *Syria* into *Macedon*. In their Way thither
Weeks 285. they stopp'd at *Delus*, an Island in the *Egean* Sea,
sacred to *Apollo*, where he had a Temple erected to him, which
next that at *Delphi* was reckoned to be of the greatest Note in
all *Greece*. While the Fleet lay there, *Laodice* having made many
Offerings to the Temple, and given many Gifts to the People of
the Place, they in Acknowledgment hereof, there erected a Statue
to her, on the Pedestal whereof was engraven this Inscription:
'Ο Δῆμος ὁ Δηλίων Βασιλίσσαν Λαοδίκην Βασιλῆως Σελεύκου, γυναῖκα δὲ
Βασιλῆως Περσέως, Ἀρεσῆς ἔνεκεν καὶ εὐσυνερείας τῆς περὶ τὸ ἱερὸν καὶ
εὐνοίας πρὸς τὸν Δῆμον τῶν Δηλίων. i. e. *The People of Delus erected*
this for Queen Laodice, the Daughter of King Seleucus, and the
Wife of King Perseus, because of her Virtue, and of her Piety to
the Temple, and her Beneficence to the People of Delus. The Mar-
ble whereon this Inscription was engraven is still extant among the
Arundel Marbles at *Oxford*, from whence it was published by Dr.
Prideaux among the *Marmora Oxoniensia*, Num. 142. p. 276.

Anno 176. *Simon* a *Benjamite* being made Governor or Pro-
A. M. 4309. tector of the Temple at *Jerusalem*, *Maccab. iii. 4.*
Ptolemy (which Office he seems to have had from the Death
Philometor 5. of *Joseph*, and was most probably (w) one of his
Daniel's 70. Sons) Differences arose between him, and *Onias* the
Weeks 286. High-Priest; and when he found, that he could
not prevail against *Onias*, he with the rest of the Sons of *Tobias*
fled from *Jerusalem*, and went to *Apollonius*, who was Governor
of *Cælo-Syria* and *Palestine* for *Seleucus* King of *Syria*, and told
him of great Treasures, which he said were laid up in the Temple
at *Jerusalem*, whereon *Apollonius* informing the King, *Heliodorus*
his Treasurer was sent to make Seizure of it, and bring it to *Antioch*.
How the Hand of God appeared in a very miraculous
Manner against *Heliodorus* in this sacrilegious Attempt, is at large
related in the third Chapter of the second Book of *Maccabees*.
However, *Simon* still carrying on his Malice against *Onias*, and
Murders having been there committed by those of his Faction,
and *Apollonius* encouraging him herein, *Onias* went to *Antioch* to
complain to the King of these Violences, but he had not been
long there ere the King died, 2 *Maccab. iv.*

It hath been above related, that when *Antiochus the Great*, the
Father of *Seleucus*, made Peace with the *Romans* after the Battl

(u) *Polybius* Legat. 60. p. 882. *Liuius*, lib. 42.

(w) Vide *Grotium* in Annotationibus ad tertium, cap. 2. *Libri Maccab.*
v. 4.

of Mount *Sipylos*, among other Hostages which were then given for the Observance of that Peace, one was *Antiochus* the King's Son, and younger Brother to *Seleucus*. He having been now thirteen Years at *Rome*, (x) *Seleucus* had a Desire to have him Home; and therefore for the redeeming of him he sent *Demetrius* his only Son, then about twelve Years old, to be there in his Stead by Way of Exchange for him. Whether he did this as (y) some Moderns think, that his Son might have the Benefit of a *Roman* Education; or that he might make Use of *Antiochus* for the executing of some Designs, he might then have upon *Egypt* during the Minority of *Philometor*, as (z) is conjectured by others; or for some other Reason different from both, is not said in any Authentic History of those Times. While both the next Heirs of the Crown were thus absent (*Demetrius* being gone for *Rome*, and *Antiochus* not yet returned from thence) *Heliodorus* the King's Treasurer, the same that had been sent to rob the Temple at *Jerusalem*, thinking this a fit Opportunity for him to Usurp the Crown, were *Seleucus* out of the Way, (a) caused Poison to be treacherously given him, of which he died.

It appears from the third and fourth Chapters of the second Book of *Maccabees*, and also from (b) *Josephus*, that *Seleucus* had been in Possession of *Cælo-Syria*, *Phœnicia*, and *Judæa* some Time before his Death. For *Apollonius* was Governor of those Provinces for him, and *Heliodorus* was sent to *Jerusalem* by his Commission, when he would have there seized the Treasure of the Temple for his Use; and *Onias*, when oppressed by *Simon the Benjamite*, and his Faction, applied himself to *Seleucus* King of *Syria*, and not to *Ptolemy* King of *Egypt*, for Redress of his Grievances; all which plainly proves, that *Seleucus* was then in Possession of the Sovereignty of those Provinces; but how he came by it is nowhere said in History. After the Battle of *Paneas*, it is certain, *Antiochus the Great* made himself Master of all *Cælo-Syria* and *Palestine*, and utterly excluded *Ptolemy* from the Sovereignty, which till then the *Egyptian* Kings had in those Provinces. But when the same *Antiochus* married his Daughter *Cleopatra* to *Ptolemy Epiphanes*, he agreed to restore them to him by Way of Dower with her, reserving to himself one Half of the Revenues of those Provinces. And if they were then restored to *Ptolemy*, the Question ariseth herefrom, How then came *Seleucus* to be possessed of them?

By

(x) *Appianus* in *Syriacis*.

(y) *Salianus* sub *A. M.* 3878.

(z) *Vaillant* in *Historia Regum Syriæ*.

(a) *Appianus* in *Syriacis*.

(b) In *Libro de Maccabæis*, cap. 4.

By what we find in (c) *Polybius* it may be infered, that this Agreement was never faithfully executed, either by *Antiochus*, or *Seleucus* his Son; but that both of them held these Provinces notwithstanding the Article of the Marriage, whereby it was agreed to surrender them to the *Egyptian* King. For that Author tells us, That from the Time of the Battle of *Paneas*, where *Antiochus* vanquished *Scopas* and the *Egyptian* Army, all Parts of the above-mentioned Provinces were subject to the King of *Syria*. And he also tells us, that *Antiochus Epiphanes* (who succeeded *Seleucus*) in an Answer, which he gave to the Ambassadors, that came to him from *Greece* to compose the Differences that were between him and King *Ptolemy Philometor* (d) denied that *Antiochus* his Father ever agreed to surrender *Cælo-Syria* to *Ptolemy Epiphanes* on his marrying of his Daughter to him, which may seem to infer, that *Cælo-Syria* and *Palestine*, notwithstanding the said Agreement, were still retained in the Possession of the *Syrian* Kings. But what *Josephus* (e) saith of *Hyrceanus's* Journey to congratulate King *Ptolemy Epiphanes*, and *Cleopatra* his Queen, on the Birth of *Philometor* their Son, and the flocking of the Nobles of *Cælo-Syria* thither on the same Account, is a clear Proof of the contrary, that is that *Cælo-Syria* and *Palestine* were then in the Possession of the *Egyptian* King, by what Means soever it afterwards happened that he was put out of it. It is most likely, that *Seleucus* having just Cause of War given him by the Preparations, that *Ptolemy Epiphanes* was making against him at the Time of his Death, took the Advantage (f) of the Minority of *Philometor* his Son to prosecute this War against him, which his Father had begun, and therein seized these Provinces. For it is certain, both from the *Maccabees* and *Josephus*, that *Seleucus* was in Possession of them at the Time of his Death.

The whole of this King's Reign is expressed in the twentieth Verse of the eleventh Chapter of *Daniel*. For in that Text it is foretold, that after *Antiochus the Great*, who is spoken of in the foregoing Verses, *there should stand up in his Estate a raiser of Taxes*. And *Seleucus* was no more than such all his Time. For the whole Business of his Reign was to raise the thousand Talents every Year, which by the Treaty of Peace that his Father made with the *Romans*, he was obliged for twelve Years together annually to pay that People; and the last of those twelve Years was the last of his Life. For as the same Text saith, *That within a few*

(c) Legat. 72. p. 893.

(d) *Polybius* Legat. 82. p. 908.

(e) Antiq. lib. xii. 3. 3.

(f) He was but six Years old at the Time of his Father's Death.

few (g) Years after he should be destroyed, and that neither in Anger, nor in Battle, so accordingly it happened. For he reigned only eleven Years, and his Death was neither in Battle, nor in Anger, that is, neither in War Abroad, nor in Sedition or Rebellion at Home, but by the secret Treachery of one of his own Friends. His Successor was Antiochus Epiphanes his Brother, of whom we shall treat in the next Book.

(g) The Hebrew Word *Yamim*, which in the English Bible is rendered *Days*, signifieth, says Dr. Prideaux, also Years, and is put as often for the one as the other.



THE
HISTORY
OF THE
OLD and NEW Testament,

Including that of the

JEW S, and that of the *Neighbouring Nations*; from the Creation of the World to the Time of CHRIST.

PART II. BOOK III.

Anno 175.
A. M. 4310.
Ptolemy
Philometor 6.
Daniel's 70
Weeks 287.

ON the Death of *Seleucus Philopator* (a) *Heliodorus*, who had been the treacherous Author of his Death, endeavoured to seize the Crown of Syria. *Antiochus* the Brother of *Seleucus* was then on his Return from *Rome*. While at *Athens* (b) in his Journey he there heard of the Death of his Brother, and the Attempt of *Heliodorus* to usurp the Throne; and finding that the Usurper had a great Party with him to support him in his Pretensions, and that there was another Party also forming (c) for *Ptolemy* (who made some Claim to the Succession in right of his Mother, she being Sister to the deceased King) and that both of them were agreed not to give unto him (tho' the next Heir in the Absence of *Demetrius*) the Honour of the Kingdom, as the holy Prophet

(a) *Appianus* in *Syriacis*.

(b) *Appianus* *ibid*.

(c) *Hieronymus* in *an*. xi. 21.

Prophet *Daniel* foretold, *Dan. xi. 12.* he (d) applied himself to *Eumenes* King of *Pergamus*, and *Attalus* his Brother, and by flattering Speeches, and great Promises of Friendship prevailed with them to help him against *Heliodorus*, *Dan. xi. 21.* And by their Means that Usurper (e) being suppressed, he was quietly placed on the Throne, and all submitted to him and permitted him without any further Opposition peaceably to obtain the Kingdom, as had been predicted of him in the same Prophecy. *Eumenes*, and *Attalus* at this Time having some Suspicions of the *Romans*, were desirous of having the King of *Syria* on their Side, in Case a War should break out between them, and *Antiochus's* Promises to stick by them, whenever such a War should happen, were the Inducements, that prevailed with them to do him this Kindness.

On his being thus settled on the Throne he took (f) the Name of *Epiphanes*, that is, *The Illustrious*, but nothing could be more alien to his true Character, than this Title. The Prophet *Daniel* foretold of him, that he should be a vile Person, so our English Version hath it, but the Word *Nibzeb* in the Original rather signifieth despicable, than vile, *Dan. xi. 21.* He was truly both in all that both these Words can express, which will fully appear from the Character given of him by (g) *Polybius*, (h) *Phylarchus* (i) *Livy*, and (k) *Diodorus Siculus*, who were all Heathen Writers, and the two first of them his Contemporaries. For they tell us, that he would get often out of the Palace and ramble about the Streets of *Antioch* with two or three Servants only accompanying him; that he would be often conversing with those that graved in Silver, and cast Vessels of Gold, and be frequently found with them in the Shops talking and nicely arguing with them about the Mysteries of their Trades; that he would very commonly debase himself to the meanest Company, and on his going Abroad would join in with such, as he happened to find them met together, although of the lowest of the People, and enter into Discourse with any one of them, whom he should first light on: That he would in his Rambles frequently drink with Strangers and Foreigners, and even with the meanest and vilest of them; that when he heard of any young Company met together

(d) *Appianus* in *Syriacis*.

(e) *Appianus* *ibid.*

(f) *Appianus* in *Syriacis*. *Eusebius* in *Chronico* *Albenæus*, lib. 5. p. 193.

(g) *Apud Athenæum*, lib. 5. p. 193.

(h) *Apud Athenæum*, lib. 10. p. 438.

(i) *Lib. 41.*

(k) *In excerptis Valesii*, p. 304.

gether to feast, drink, or any otherwise to make merry together, he would, without giving any Notice of his coming, intrude himself among them, and revel away the Time with them in their Cups and Songs, and other Frolicks, without any Regard had to common Decency, or his own Royal Character; so that several being surprized with the strangeness of the Thing, would on his coming, get up and run away out of the Company: And he would sometimes, as the Freak took him, lay aside his Royal Habit, and putting on a *Roman Gown* go round the City, as he had seen done in the Election of Magistrates at *Rome*, and ask the Votes of the Citizens, in the same Manner as used to be there practised, now taking one Man by the Hand, and then embracing another, and would thus set himself up, sometimes for the Office of *Ædile*, and sometimes for that of *Tribune*, and having been thus voted into the Office he sued for, he would take the *Curule Chair*, and sitting down in it hear petty Causes of Contracts, Bargains, and Sales, made in the Market, and give Judgment in them with that serious Attention and Earnestness, as if they had been Matters of the highest Concern and Importance. It's said also of him, that (o) he was much given to Drunkenness; and that he spent a great Part of his Revenues in Revellings and drunken Carousals, and would often go out into the Streets while in these Frolicks, and there scatter his Money by Handfuls among the Rabble, crying out; *Let him take, to whom Fortune gives it*. Sometimes he would go abroad with a Crown of Roses upon his Head, and wearing a *Roman Gown* would walk the Streets alone, and carrying Stones under his Arms, would throw them to those that should follow after him: And he would often wash himself in the publick Baths among the common People, and there expose himself by many absurd and ridiculous Actions. Which odd and extravagant Sort of Conduct made many doubt how the Matter stood with him; (p) some thinking him a Fool, and some a Madman; the latter of these most thought to be his truest Character, and therefore instead of *Epiphanes*, or *the Illustrious*, they called him (q) *Epimanes*, that is, *the Madman*. *Jerom* (r) tells us also of him, that he was exceedingly given to Lasciviousness, and often by the vilest Acts of it debased the Honour of his Royal Dignity; that he was frequently found in the Company of Mimic's, Pathic's, and common Prostitutes; and that with the latter he would commit Acts of Lasciviousness, and gratify his Lust on them publicly in the Sight of

(o) *Athenæus* lib. 10. pag. 438.

(p) *Diodorus Siculus* in excerptis *Valesii* pag. 306. *Athenæus* lib. 5. pag. 193.

(q) *Athenæus* *ibid*.

(r) In Comment. ad *Danielem* xi. 37.

of the People. And it is further related of him, that having for his Catamites two vile Persons called (s) *Timarchus* and *Heraclides*, who were Brothers, he made the first of them Governor of *Babylonia*, and the other his Treasurer in that Province, and gave himself up to be governed and conducted by them in most that he did: And (t) having, on a very whimsical Occasion, exhibited Shews and Games at *Daphne* near *Antioch*, with vast Expence, and called thither a great Multitude of People from foreign Parts, as well as from his own Dominions, to be present at the Solemnity, he there behaved himself to that Degree of Folly and Absurdity, as to become the Ridicule and Scorn of all that were present: Which Actions of his are sufficient abundantly to demonstrate him both despicable and vile, tho' he had not added to them that most unreasonable and wicked Persecution of God's People in *Judæa* and *Jerusalem*, which will be hereafter related.

As soon as *Antiochus* was settled in the Kingdom, *Jason*, the Brother of *Onias*, being ambitious of the High-Priesthood, by underhand Means (u) applied to him for it, and by an Offer of 360 Talents, besides eighty more, which he promised on another Account, obtained of him, that *Onias* was displaced from the Office, and he advanced to it in his Stead: And at the same Time procured, that *Onias* was called to *Antioch*, and confined to dwell there: For *Onias*, by Reason of his signal Piety and Righteousness, being of great Esteem among the People throughout all *Judæa* and *Jerusalem*, 2 *Maccab.* iii. 1. iv. 37. the Intruder justly feared that he should have but little Authority in his new acquired Office, as long as this good Man, from whom he usurped it, should continue at *Jerusalem*; and therefore he procured from the King an Order for his Removal from thence to *Antioch*, and his Confinement to that Place; where he accordingly continued till he was there put to Death, as will be hereafter shewn in its proper Place. 2 *Maccab.* iv. 33, 34. *Antiochus* coming poor to the Crown, and finding the publick Treasury empty, by Reason of the heavy Tribute paid the *Romans* for the twelve Years last foregoing, was greedy of the Money which *Jason* offered, and therefore for the obtaining of it readily granted what he desired of him, and would have been glad to have granted more on the same Terms; which *Jason* perceiving, 2 *Maccab.* iv. 8, 9. proposed to advance one Hundred and fifty Talents over and above what he had already offered,

(s) They are taken to be the same, who in *Athenæus* pag. 438. are called *Aristus* and *Themison*, tho' that Author there seems to speak of *Antiochus Magnus*, and not of *Antiochus Epiphânes*.

(t) *Polybius* apud *Athenæum* lib. 5. pag. 194. & lib. 10. pag. 439. *Diodorus Siculus* in excerptis *Valesii* pag. 320.

(u) 2 *Maccab.* iv. 7. *Josephus* de *Maccabæis* cap. 4.

offered, if he might have Licence to erect at *Jerusalem* a *Gymnasium*, or Place of Exercise, and an *Ephebeum*, or a Place for the training up of Youth according to the Usage and Fashion of the *Greeks*, and moreover have Authority of making as many of the Inhabitants of *Jerusalem* Freemen of *Antioch* as he should think fit; which Proposal being as readily accepted of as the former, all this was also granted him: And by these Means he doubted not he should be able to make a Party among the *Jews* to overbear all that might stand for *Onias*; and accordingly on his Return to *Jerusalem* with these Grants and Commissions, he had all the Success herein which he proposed: For at this Time there were many among the *Jews* fondly inclined to the Ways of the *Greeks*, whom he gratified by erecting his *Gymnasium* for them to exercise in, and the Freedom of the City of *Antioch* being a Privilege of great Value, while the *Syro-Macedonian* Kings flourished there, by his Power of granting that Freedom he drew over many more to his Bent; so that putting down the Governments that were according to Law, 2 *Maccab.* iv. 10, 11, 12. he brought up new Customs against the Law, drawing the chief young Men of the *Jewish* Nation into his *Ephebeum*; and there training them up after the Manner of the *Greeks*; and in all Things else he made as many of them as he could apostatize from the Religion and Usages of their Fore-fathers, and conform themselves to the Manners, Customs, and Rites, of the Heathens; whereon, the Service of the Altar became neglected, and the Priests, despising the Temple, omitted there the publick Worship of God, and hastened to partake of the Games and Divertisements of the *Gymnasium*, and all other the unlawful Allowances of that Place; whereby it came to pass that all those Privileges, which, at the Solicitation of *John* the Father of *Eupolemus*, were by special Favour obtained of King *Seleucus Philopator*, for the securing of the Observance of the *Jewish* Law in *Judaea* and *Jerusalem*, were all overborne and taken away. And from hence was propagated that Iniquity among the *Jews* which drew after it, for its Punishment, one of the greatest Calamities, next the two terrible Destructions executed upon their Temple and Country, by *Nebuchadnezzar* and *Titus*, that ever beset that Nation; of all which Mischief the Ambition of this wicked Man was the original Cause. For sacrificing to it his Religion and his Country, he betrayed both to procure his own Advancement; and to render himself the more acceptable to those from whom he obtained it, he changed not only his Religion, but also his Name; For (w) his Name was at first *Jesus*, but when he went over to the Ways of the *Greeks*, he took also a *Greek* Name, and called himself *Jason*; and having thus given himself up to the

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Hea-

(w) *Josephus* Antiq. xii. 5. 1.

Heathen Superstition, he laid hold of all Opportunities to distinguish himself in expressing his Zeal for it.

Anno 174. *Ptolemy* informs us, that this Year, on *May* the A. M. 4311. 1st, the Moon was eclipsed about 3 o'Clock in the Morning: And the Eclipse was seen at *Alexandria Philomator* 7. for three Hours together, as being of 7 Digits. *Daniel's* 70. And therefore, 2 *Maccab.* iv. 18, 19. the next Weeks 288. Year being the Time of the (x) *Quinquennial Games* that were celebrated at *Tyre* in Honour of *Hercules*, the Patron God of that Country, and *Antiochus* being present at them, *Jason* sent several *Jews* of his Party, whom he had enfranchised and made *Freemen* of *Antioch*, to be (y) *Spectators* of those Games, and to offer from him a Donative of (z) 3300 *Drachms* to be expended in *Sacrifices* to that Heathen Deity. But the Bearers being

(x) These *Quinquennial Games* at *Tyre* were in Imitation of the *Quinquennial Games* in *Greece* called the *Olympic's*. They are called *Quinquennial*, because they were celebrated in the Beginning of the fifth Year, tho' from one *Olympic* to another no more than four Years intervened.

(y) The Original calls them *Θεωρῆς*, which Word among the *Greeks* signified such as were sent from one City to another in the Name of the Community, to be present at their Solemnities, and bear a Part in them.

(z) In the *English* Version it is 300 *Drachms*, and so it is also in the common printed Books of the *Greek* Original. But in the *Arundel Manuscript* it is *τριακίδις τριακοσίας* i. e. 3300, which is the truer Reading: For 300 *Drachms* at the highest Valuation making no more than 75 *Jewish* *Shekels*, that is, of our Money 11 l. 5 s. it was too little to be sent on such an Occasion (vide *Annales Ufferii* sub A. M. 3830.) But it is to be here observed, that the *Tyrian* God, to whom this Oblation was sent, is in the Place of the second Book of *Maccabees* here cited, called *Hercules*, according to the Stile of the *Greeks*. Among the *Tyrians* themselves this Name was not known: There his Name was *Melecarthus*, which being compounded of the two *Phœnician* Words *Melec* and *Kartha*, did in that Language signify the King or Lord of the City. The *Greeks*, from some Similitude which they found in the Worship of this God at *Tyre*, with that wherewith they worshipped *Hercules* in *Greece*, thought them to be both the same, and therefore called this *Tyrian* God *Hercules*, and hence came the Name of *Hercules Tyrius* among them. This God seems to be the same with the *Baal* of the Holy Scriptures, whose Worship *Jezabel* brought from *Tyre* into the Land of *Israel*. For *Baal*, with the Addition of *Kartha*, signifieth the same as *Melec*, with the same Addition: For as the latter in the *Phœnician* Language is King of the City, the other in the same Language is Lord of the City. And as *Baal* is put alone to signify this *Tyrian* God in Scripture, so do we find *Melec* also put alone to signify the same God: For *Hesychius* tells us *Μάλις τὸν Ἡρακλῆα Ἀμαθούσιον*, i. e. *Malic* is the Name of *Hercules* among the *Amathusians*; and these *Amathusians* were a Colony of the *Tyrians* in *Cyprus*. Vide *Sanchoniathonem* apud *Eusebium* de *Præp. Evang.* lib. 1. *Bocharti Phaleg.* Part 2. lib. 1. cap. 34. & lib. 2. cap. 2. *Seldenum* de *Diis Syris*, Syntag. 1. cap. 6. & *Fulleri Miscellanea* lib. 3. cap. 17.

ing afraid of involving themselves in the Guilt of this Idolatry, gave the Money to the *Tyrians*, to be employed in the repairing of their Fleet, and so the Apostate was defeated of what he intended by this impious Gift.

Anno 173. In *Egypt*, from (a) the Death of *Ptolemy Epipha-*
 A. M. 4312. *nes*, *Cleopatra* his Queen, sister of *Antiochus Epipha-*
Ptolemy *nes*, had taken on her the Government of the
Philometor 8. Kingdom, and the Tuition of her Infant Son, who
Daniel's 70. had succeeded him in it, and managed it with great
 Weeks 289. Care and Prudence, but she dying this Year, the
 Management of the Affairs there fell into the Hands of *Lennaus* a
 Nobleman of that Court, and *Eulaus* an Eunuch, who had the
 breeding up of the young King. As soon as they had entered on
 the Administration, they made Demand of *Cælo-Syria* and *Pale-*
stine from *Antiochus Epiphanes*, (b) which gave Origin to the War,
 that afterwards ensued between *Antiochus* and *Philometor*: As long
 as *Cleopatra* lived, she being Mother to the one and Sister to the
 other, kept this Matter from making a Breach between them: But
 after her Death, those into whose Hands the Government next
 fell, made no longer Scruple to demand of *Antiochus*, in Behalf of
 their Master, what they thought his Due: And it must be owned,
 that those Provinces were always in the Possession of the Kings of
Egypt from the Time of the first *Ptolemy*, till *Antiochus the Great*
 wrested them out of the Hands of *Ptolemy Epiphanes*, and by this
 Title only *Seleucus* his Son came to be in full Possession of them,
 and on his Death was succeeded in the same Manner by *Antiochus*
Epiphanes his Brother. The *Egyptians*, in Defence of their Claim,
 argued, that (c) in the last Partition of the Empire of *Alexander*,
 made after the Battle of *Ipsus* among those four of his Successors,
 who then survived, these Provinces were assigned to *Ptolemy Soter*;
 that he and the succeeding Kings of his Race had held them ever
 after, till *Antiochus the Great* wrested them out of the Hands of
Ptolemy Epiphanes, after the Battle of *Paneas*; And that the same
Antiochus had agreed on the marrying of his Daughter to the same
 King *Ptolemy*, and made it the main Article of that Marriage,
 again to restore to him these Provinces by Way of Dower with
 her: But *Antiochus* (d) denied both these Allegations, pleading in
 Answer to them, that by Virtue of the last Partition of the Em-
 pire of *Alexander* abovementioned, all *Syria*, including *Cælo-Syria*
 and *Palestine*, was assigned to *Seleucus Nicator*, and therefore it be-
 longed to him as his rightful Heir in the *Syrian* Empire: And as to

(a) *Hieronymus* in *Danielem* xi. 21.

(b) *Polybius* Legat. 82. pag. 908.

(c) ——— Legat. 72. pag. 893.

(d) ——— ibid. & Legat. 82. pag. 908.

the Article of Marriage, whereby a Restoration of those Provinces to King *Ptolemy* was claimed, he utterly denied that there was any such Thing; and having thus declared on both Sides their Pretensions, they joined Issue hereon, and referred it to the Sword to decide the Matter.

Ptolemy Philometor being now fourteen Years Old, he was declared to be out of his Minority, and thereon, (e) great Preparations were made at *Alexandria* for his (f) Inthronization, as was usual there on this Occasion. Hereon, *Antiochus* sent *Apollonius*, one of the prime Nobles of his Court, in an Embassy thither to be present at the Solemnity, and to congratulate the young King thereon. 2 *Maccab.* iv. 21. This he did in outward Pretence to express his Respects to his Nephew, and shew him Honour on this Occasion; but in reality, it was only to spy out how that Court stood affected to him, and what Measures they were purposing to take in Reference to him, and the contested Provinces of *Cælo-Syria* and *Palestine*; and on the Return of this Ambassador to him, finding by his Report that War was intended against him, he came by Sea to *Joppa* to take a View of the Frontiers towards *Egypt*, and to put them into a through Posture of Defence against any Attempts which the *Egyptians* might make upon them; and in this Progress he came to *Jerusalem*; where he was received with great Pomp and Solemnity by *Jason* and all the City, and treated with great Magnificence; but this operated nothing for the averting of that great Mischief and Calamity, which he afterwards brought upon that Place, and the whole Nation of the *Jews*. From *Jerusalem* he marched into *Phœnicia*, and having there settled all Matters he returned again to *Antioch*.

Anno 172. The next Year, *Jason* sent *Menelaus* his Brother
A. M. 4313. to *Antioch* there to pay the King his tribute Money,
Ptolemy and also to treat with him about other Matters,
Philometor 9. which he thought necessary to be done: 2 *Mac.*
Daniel's 70 iv. 23, 24, 25. But on his Admission to Audience,
Weeks 290. instead of pursuing his Commission in the Behalf
of his Brother, he treacherously supplanted him and got into his
Place: For having first recommended himself to the Favour of
this vain Prince by a flattering Speech, wherein he greatly magni-
fied the glorious Appearance of his Power, he took the Opportunity
of petitioning him for the High-Priesthood for himself, offering
more

(e) *Polybius* Legat. 78. pag. 902. 2 *Maccab.* iv. 21.

(f) This the *Alexandrian Greeks* called *Ἀνακληθῆναι* or the Solemnity of Salutation, because they then first saluted him as King; this the Author of the second Book of *Maccabees* calls *πρωτοκλήσια* iv. 21. For so it ought to be read according to the *Alexandrian MS.* and not *πρωτοκλήσια*, as in the printed Books.

more than *Jason* gave for it by three Hundred Talents: Which Offer being readily accepted, *Jason* was deposed, after he had been as High-Priest in the Government of that Nation three Years, and *Menelaus* was advanced in his Stead. 2 *Maccab.* ix. 23. This *Menelaus*, the Author of the second Book of *Maccabees* (*ibid.*) saith, was Brother to *Simon* the Benjamite, who was of the House of *Tobias*, but this could not be; for none but such as were of the House of *Aaron* were capable of this Office, and therefore in this Particular *Josephus* is rather to be credited, (g) who positively tells us, that he was the Brother of *Onias* and *Jason*, and the Son of *Simon* the second of that Name High-Priest of the *Jews*, and that he was the third of his Sons that had been in that Office; his Name at first was *Onias*, the same with that of his eldest Brother, but running as fast as *Jason* into the Ways of the *Greeks*, in Imitation of him he took a *Greek* Name also, and called himself *Menelaus*. His Father and his eldest Brother were both of them holy and good Men, but he chose rather to imitate the Example of wicked *Jason* than theirs; for he (h) followed him in all his Ways of Fraud, Wickedness, and Apostacy, and outdid him in each of them. *Jason's* being supplanted by him in the same Manner as he supplanted *Onias*, was a just Retaliation of Providence, but *Menelaus* was much a more wicked Instrument herein than the other; since he practised this Fraud against *Jason*, while he was under his Confidence, and had on him the Character of his Ambassador, and by Virtue of that Character got that Access to the King whereby he effected it. As soon as his Mandate for the Office was dispatched at the *Syrian* Court, *Menelaus* went with it to *Jerusalem*: And altho' on his coming, (i) the Sons of *Tobias*, who then made a very potent Faction in the *Jewish* State, joined with him, yet such a Party stood for *Jason*, that *Menelaus* was forced with his Friends of the House of *Tobias* to quit the Place, and return again to *Antioch*, where they having declared, that they would no longer observe their Country Laws and Institutions, but would go over to the Religion of the King, and the Worship of the *Greeks*; this so far gained them the Favour of *Antiochus*, that he sent them back assisted with such a Power, as *Jason* could not resist; and therefore being forced to leave *Jerusalem*, he fled into the Land of the *Ammonites*, 2 *Maccab.* iv. 26. and *Menelaus* took Possession of his Office without any further Opposition, and thereon, he proceeded to make good all that he and his Party had declared at *Antioch*, (k) by apostatizing from the Law of *Moses* to the Religion of the

(g) *Antiq.* xil. 5. 1.

(h) 2 *Maccab.* iv. 5. *Josephus* *ibid.*

(i) *Josephus* *ibid.*

(k) *Josephus* *ibid.*

Greeks, and all other their Rites and Usages, and drawing as many others after him into the same Impiety as he was able: For he did not desire the Office of High-Priest at *Jerusalem* for the Sake of the *Jewish* Religion, or that he intended to practise any Part of the *Jewish* Worship in it. That which made this Office so desirable to him and *Jason*, and induced them both to give so much Money for it, was the temporal Authority that went with the Ecclesiastical. For at that Time, and for some Ages past, the High-Priest of the *Jews* had, first under the *Persian*, and afterwards under the *Macedonian* Kings, the sole temporal Government of that Nation: This last most certainly was derived from the King, and this gave him the Handle to dispose of both, tho' the Priesthood itself were derived only from that divine Authority under which it acted.

Anno 171. *Menelaus*, after he had got into the High-Priest-
 A. M. 4314. hood by outbidding his Brother, took no Care to pay
Ptolemy the Money: 2 *Maccab.* iv. 27, 28. Whereon, the
Philometor 10. King calling upon *Sostratus*, the Captain of the Ca-
Daniel's 70. stle at *Jerusalem* (who was also Receiver of the
 Weeks 201. King's Revenues in *Judaea*) and he upon *Menelaus*
 for the Money, they were both summoned to appear before the
 King at *Antioch*, to give an Account hereof; but on their Arrival
 there, they found the King was gone from thence to quell an In-
 surrection, which had been made against him at *Mallus* and *Tarsus*
 two Cities of *Cilicia*: For the Revenues of these Cities having
 been assigned to *Antiochis*, one of the King's Concubines, for her
 Maintenance, the Inhabitants, either out of Indignation for this
 Thing, or because the Concubine exacted upon them, rose up in
 an Uproar, and *Antiochus* was then hastened thither to appease it,
 leaving *Andronicus*, one of the prime Nobles of his Court, to go-
 vern *Antioch* during his Absence. *Menelaus*, taking the Advan-
 tage of the Time thus gained by the Absence of the King, made
 the best Use of it he could to raise the Money he owed him before
 his Return; in order whereto, 2 *Maccab.* iv. 32, 39. having by
 the Means of *Lysimachus*, whom he left his Deputy at *Jerusalem*,
 gotten many of the Gold Vessels out of the Temple, he sold them
 at *Tyre*, and the Cities round about, and thereby raised Money
 enough not only to pay the King, but also to bribe *Andronicus* and
 other Courtiers to procure Favour for him. 2 *Maccab.* iv. 33, 34.
Onias, who then lived at *Antioch*, as being confined to that Place
 by the Order of the King, having Notice of this Sacrilege, re-
 proved *Menelaus* very severely for it, which the Apostate not being
 able to bear, for the revenging of himself upon him for it, applied
 to *Andronicus*, and engaged him for a Sum of Money to cut *Onias*
 off, of which, *Onias* having gained Intelligence fled to the *Asylum*
 at *Daphne*, and there took Sanctuary for the Safety of his Life:
 But

But *Andronicus* having by fair Words and false Oaths persuaded him to come forth out of that Place, immediately put him to Death, that thereby he might earn the Money which *Menelaus* had promised him, 2 *Maccab.* ibidem. But *Onias* having by his laudable Carriage, while he lived at *Antioch*, gained much upon the Affection and Esteem of the Inhabitants of the Place, as well *Greeks* as *Jews*, they took this Murder so ill, that they both joined in a Petition to the King on his Return against *Andronicus* for it, whereon Cognizance being taken of the Crime, and the wicked Murderer convicted of it, 2 *Maccab.* iv. 25, 26. *Antiochus* caused him with Infamy to be carried to the Place, where the Murder was committed, and there put to Death in such Manner as he deserved, 2 *Maccab.* iv. 27, 28. For *Antiochus*, as wicked a Tyrant as he was, had Sorrow and Regret upon him for the Death of so good a Man; and therefore in his thus revenging of it he executed his own Resentments, as well as those of the Persons, who had petitioned for it.

This *Onias* was High-Priest of the *Jews* twenty-four Years. *Eusebius* mentioneth not at all the Time of his being in the Office, tho' he doth it of all the rest from the Time of the *Babylonish* Captivity. But the (1) *Chronicon Alexandrinum* doth assign him twenty-four Years, which are to be reckoned to the Time of his Death. This *Chronicon* in the assigning of the Years of each Pontificat from the Time mentioned to the Death of this *Onias* much better agreeing both with the Scriptures and the History of *Josephus*, than either *Africanus* or *Eusebius*, Dr. *Prideaux* rather chose to follow that Author in this Matter, than either of the other two, excepting only in the Pontificate of *Simon the Just*. For whereas the *Chronicon Alexandrinum* assigns to it fourteen Years, and *Eusebius* only nine, the Doctor chose rather to follow *Eusebius* in this particular, that he might not carry down the last Year of the High-Priesthood of *Manasseh* too far from the Death of his Father. For allowing *Simon the Just* fourteen Years to his Pontificate, it will carry down the Time of the Death of *Manasseh* to seventy-six Years after the Death of *Jaddua* his Father,

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(1) This *Chronicon* had first the Name of *Fasti Siculi*, because first found in an old Library in *Sicily*, and from thence conveyed to *Rome*, where *Sigonius* and *Onufrius* made use of it, and quote it under the Name of *Fasti Siculi*. But *Sylburgius* having gotten another Copy of it, presented it to *Hæschelius*, who gave it to the Library at *Augsburg* in *Germany*, from whence *Rader* the Jesuit published it with a *Latin* Version, Anno 1624. under the Title of *Chronicon Alexandrinum*. He gave it this Title, because, in the Manuscript from whence he printed it, there was a short Preface premised under the Name of *Peter*, Patriarch of *Alexandria*. It is now called by the last Editors *Chronicon Paschale*; as useful in stating the Times of the *Jewish* Passovers and the *Christian* *Easters*.

ther, and make him to be near an Hundred if not more at the Time of his Decease, and every Year deducted from so great an Age makes the Account the more probable, and nothing can be deducted elsewhere to lessen it by the Authority of either of those two Authors, (and there is no other Authority but theirs to be recurred to in this Matter.) For all the Years of the other Pontificates from the Death of *Jaddua* to that of *Manasseh*, do in both these Authors equal or exceed the Years of the said *Chronicon*, and therefore there is no where else, where they can be lessened by the Authority of either of them. And unless they be thus lessened, another Inconvenience would happen worse than the other. For otherwise the last Year of *Onias* would be carried down beyond what is consistent either with the History of *Josephus*, or that of the two Books of *Maccabees*. [In short, I think the Years of these High-Priests may be better corrected from *Josephus*, in several Places; as I have done all the Way in my Table at the End. From the Death of *Onias* the Pontificates following will be taken from the said Books of *Maccabees*, as far as they go, and afterwards from the History of *Josephus*, who hath them all to the End.]

In the Interim there happened a great Mutiny at *Jerusalem* by Reason of the Vessels of Gold, that were carried out of the Temple by the order of *Menelaus*. When he went to *Antioch*, he left *Lyfimachus*, another of his Brothers as bad as himself, to execute his Office during his Absence, and by his Means those Vessels of Gold were carried out of the Temple, which *Menelaus* sold at *Tyre* and other Places to raise the Money above-mentioned, 2 *Maccab.* iv. 29. When this came to be known, and the Bruit hereof was spread abroad among the People, the Multitude taking great Indignation hereat gathered themselves together against *Lyfimachus*, 2 *Maccab.* iv. 40, 41, 42. whereon he got together about three thousand Men of his Party under the Command of one *Tyrannus* an old Soldier, to resist their Rage, and defend himself against them; but the Multitude fell on them with that Fury, that wounding some, and killing others, they forced the rest to flee; and then falling on *Lyfimachus*, the sacrilegious Robber, they slew him besides the Treasury, within the Temple, and thereby, for that Time, put an End to this Sacrilege.

Antiochus (m) having ever since the Return of *Apollonius* from the *Egyptian* Court been preparing for the War, which he found he must necessarily have with *Ptolemy* about the Provinces of *Cælo-Syria* and *Palestine*, and being now ready for it, resolved to defer it no longer, but instead of expecting the War in his own

Teritories,

(m) *Livius*, lib. 42. cap. 29. *Polybius* Legat. 71. p. 892. *Justin*, lib. 34. cap. 2. *Diodor. Sic.* Legat. 18. *Josephus* Antiq. xii. 5, 2. *Hieronymus* in *Dan.* xi. 22.

Territories, determined to carry it into those of his Enemy. The Youth of *Ptolemy* (he being then but sixteen Years old) and the weak Conduct of the Ministers, into whose Hands he was fallen, made him despise both; and the *Romans* (under whose Protection *Egypt* then was) were not at Leisure to afford them any help by Reason of the War, which they were at that Time engaged in, with *Perseus* King of *Macedon*; and therefore, thinking he could not have a more favourable Juncture for the bringing of this Controversy to a successful Decision, he resolved forthwith to begin the Contest. However, to keep as fair with the *Romans* as the Case would admit (n) he sent Ambassadors to lay before the Senate the right he had to the Provinces of *Cæle-Syria* and *Palestine* then in his Possession, and to justify the War, which he was forced to enter on in the Defence of them, and then forthwith marched his Army towards the Frontiers of *Egypt*, (o) where being met by the Forces of *Ptolemy*, between Mount *Cassus* and *Pithusum*, it there came to a Battle between them, in which *Antiochus* having gotten the Victory, he took Care, on the Advantage of it, well to fortify that Border of his Dominions, and to make the Barrier in that Quarter as strong as he could against any future Attempt that *Ptolemy* might make upon these Provinces; and then, without attempting any thing further this Year, returned to *Tyre*, and there, and in the neighbouring Cities, put his Army into Winter Quarters.

Anno 170. In Autumn this Year began the 28th Jubilee, and
A. M. 4315. ended in the Autumn of the Year following.

Ptolemy While he lay at *Tyre*, there came thither to him
Philamator 11. three Delegates from the Sanhedrim or Senate of
Daniel's 70. the *Jews* to complain of the sacrileges of *Mene-*
Weeks 292. *laus*, and the Violences and Disorders, which, by
Lysimachus his Deputy, he had lately caused at *Jerusalem*, 2 *Macc.*
ix. 44—50. and having on the hearing of the Cause plainly convicted him before the King of all that they had laid to his Charge, *Menelaus*, to avoid the Sentence which he deserved, and which he saw was ready to be pronounced against him, bribed *Ptolemy* *Macron*, the Son of *Dorymenes*, with a great Sum of Money, to befriend him with the King; whereon *Ptolemy* taking the King aside, prevailed with him, contrary to what he intended, not only to absolve *Menelaus*, but also to put to Death the three Delegates of the *Jews*, as if they had unjustly accused him; which was so manifest a Piece of Oppression and Injustice in the Eyes of all in that Place, that the *Tyrians*, pitying their Case, caused them to be honourably buried.

This

(n) Polybius Legat. 72. p. 893. Diodor. Sic. Legat. 18.

(o) Hieronymus ibidem.

This *Ptolemy Macron*, (p) having been formerly Governor of *Cyprus* for King *Ptolemy Philamator*, had during his Minority reserved all the King's Revenues of that Island in his Hands, refusing to pay it to the Ministers, notwithstanding their earnest call for it. But as soon as the King was enthroned, he brought it all to *Alexandria*, and there paid the whole into the Royal Treasury; which being a Supply, which at that Time came very conveniently to answer the Exigencies of the Government, he then obtained great Applause for his good Conduct in this Matter; but afterwards being disgusted either by some ill Treatment from the Ministry, or that his Service was not rewarded according to his Expectation, he revolted from King *Ptolemy*, and went over to *Antiochus*, and delivered the Island of *Cyprus* into his Hands, 2 *Maccab.* x. 13. Whereon *Antiochus* received him with great Favour, admitted him into the Number of his principal Friends, 1 *Maccab.* iii. 38. and made him Governor of *Cæle-Syria* and *Palæstina*, 2 *Maccab.* viii. 8. and sent *Crates*, who had been before Deputy Governor of the Castle at *Jerusalem* under *Sostratus*, to be chief Commander of *Cyprus* in his Stead, 2 *Maccab.* iv. 29. Thus much is proper to be said of him in this Place, because there will be other Occasions to make Mention of him in the future Series of this History.

About this Time for forty Days together there were seen at *Jerusalem* in the Air, very strange Sight of Horsemen and Footmen armed with Shields, Spears, and Swords, and in great Companies fighting against and charging each other as in Battle Array, which were supposed to forebode those Calamities of War and Desolation, 2 *Maccab.* v. 2, 3. which soon happened to that City and Nation. And the like were seen at the Place before the Destruction of that City by the *Romans*. So (q) *Josephus* tells us, who lived in that Time, and attests it to have been vouched to him by such, as had been Eye Witnesses of the same.

Antiochus having been making Preparations during all the Winter for a second Expedition into *Egypt*, as soon as the Season of the Year would permit, again invaded that Country both by Sea and Land, 2 *Maccab.* v. 1. and having on the Frontiers gained (r) another Victory over the Forces of *Ptolemy*, that were sent thither to oppose him, took *Pelusium*, and from thence made his Way into the Heart of the Kingdom. In (s) this last overthrow of the *Egyptian* Army, it was in his Power to have cut them all off to a Man; but instead of pursuing this Advantage, he

(p) *Valesii* excerpta ex *Polybio*, p. 126.

(q) *De Bello Judaico*, vi. 5, 3.

(r) 1 *Maccab.* i. 17, 18. *Hieronymus* in *Comment. ad Dan.* xi. 24.

(s) *Diodorus Siculus* in excerptis *Valesii*, p. 311.

he took Care to put a Stop to the executing of it, riding about the Field in Person after the Victory to forbid the putting of any more to Death; which Clemency of his so far reconciled and endeared him to the *Egyptians*, that on his further March into the Country they (t) all readily yielded to him, and he made himself with very little Trouble Master of *Memphis*, and all other Parts of *Egypt* excepting *Alexandria*, which alone held out against him.

While *Antiochus* carried on this last Invasion, *Philometor* came into his Hands, whether he were taken Prisoner by him, or else voluntarily came unto him is not said; the latter seems most likely. For *Antiochus* took not from him his Liberty, but (u) they did eat at the same Table, and conversed together as Friends, and for some Time *Antiochus* pretended to take Care of the Interest of this young King his Nephew, and to manage the Affairs of the Kingdom as Tutor and Guardian to him. But when he had under this Pretence made himself Master of the Country, he seized all to himself, and having miserably pillaged all Parts where he came, vastly enriched himself and his Army with the Spoils of them, 1 *Maccab.* i. 19. During all this Time, *Philometor* (w) conducted himself with a very mean Spirit, keeping himself, while in Arms, at as great a Distance from all Danger as he was able, and never shewing himself in the Army, that was to fight for him; and afterwards, in a slothful Cowardice, submitting to *Antiochus*, and suffering himself to be deprived by him of so large a Kingdom, without attempting any Thing for the preserving of it; which was not so much owing to his want of natural Courage or Capacity (for he afterwards gave many Instances of both) as to the effeminate Education in which he was bred up by his Tutor *Eulaus*. For that wicked Eunuch, being also his Prime Minister of State, took Care, by corrupting him with all Manner of Luxury and Effeminacy, to make him as unfit for Government as he was able, that when he was grown up, he might still be as necessary to him, and have the same Power in the Kingdom as he before had in the Time of his Minority; which is a Policy, that hath often been practised by wicked Ministers towards their Princes in their Minority, to the vast Damage always of the Country where it hath happened.

While

(t) *Hieronymus* in *Dan.* xi. 25.

(u) *Hieronymus* ad *Dan.* xi. 25.

(w) *Justin*, lib. 34. cap. 2. *Diodorus Siculus* in excerptis *Valesii*, p. 310.

While *Antiochus* was in *Egypt*, (x) a false Rumour having been spread through all *Palestine*, that he was dead, *Jason* thinking this a fit Opportunity for him again to recover his Station at *Jerusalem*, which he formerly had there as High-Priest, marched thither with above a thousand Men, and having, by the Assistance of the Party he had there, taken the City, and driven *Menslaus* to flee for Shelter in the Castle, he acted all Manner of Cruelties upon his fellow Citizens, putting to Death without Mercy as many of those whom he thought his Adversaries, as he could light upon.

Antiochus, on his being informed of all this in *Egypt*, supposed that the whole *Jewish* Nation had revolted from him, and therefore (y) marched with all Haste out of *Egypt* into *Judæa*, to quell this Rebellion; and being told, that the People of *Jerusalem* made great Rejoicings on the News which came to them of his Death, he was very much provoked thereat; and therefore in a great Rage laying Siege to *Jerusalem*, and (z) taking the City by Force, he slew of the Inhabitants in three Days Time forty thousand Persons, and having taken as many more Captives, sold them for Slaves to the neighbouring Nations. And not content with this, he impiously forced himself in the Temple, and entered into the inner and most sacred Recesses of it, polluting by his Presence both the Holy Place, and also the Holy of Holies, the wicked Traitor

(x) 1 *Maccab.* i. 20—25. 2 *Maccab.* v. 5, 6. *Josephus* Antiq. lib. xii. 3, 3.

(y) 1 *Maccab.* i. 20—28. 2 *Maccab.* v. 11, 20. *Josephus* Antiq. lib. xii. 3, 3. xiii. 3, 3. *De bello Judaico*, lib. i. cap. 1. *Contra Apionem*, 2. & in *Libro de Maccabæis*, cap. 4. *Diodorus Siculus*, lib. 34. *Ecloga prima*. pag. 901. *Hieronymus* in *Dan.* xi. 27.

(z) That *Antiochus* at this Time took *Jerusalem* by Force is said by the Author of the second Book of the *Maccabees*, v. 11. and so also by *Diodorus Siculus* in the Place above cited. But *Josephus* in the 10th Book of his *Antiquities*, cap. 7. contrary hereto tell us, that *Antiochus* entered the City *ἀνὰ χεῖρας*, i. e. without Force, those of his Party within opening the Gates to him; but herein he is also contrary to himself. For in the History of the *Jewish* War, Book the first, Chapter the first, he saith *Antiochus* took it *κατὰ κράτος*, i. e. by Force, and there represents him as enraged by what he had suffered in the Siege; and in the sixth Book of the same History, Chap. 11. he speaks of those who were slain in this Siege, fighting against *Antiochus* in Defence of the Place. And this is not the only Place where *Josephus* is inconsistent with himself, many other Instances may be shewn of his giving different Accounts of the same Matter in different Places. He having written his History of the *Jewish* War, and his *Antiquities* at different Times, between these two are most of these Differences, to be found: Of which Differences see a large Account in the IV. Dissertation prefixed to my *English Josephus*, §. 32. 33, 34.

Traitor *Menelaus* being his Conductor, and shewing him the Way into both. And to offer the greater Indignity to this sacred Place, and to affront in the highest Manner he was able, the Religion whereby God was worshipped in it, he sacrificed a great Sow upon the Altar of Burnt-offerings, and Broth being by his Command made with some Part of the Flesh thereof boiled in it, he caused it to be sprinkled all over the Temple for the utmost defiling of it. And after this, having sacrilegiously plundered it, by taken thence the Altar of Incense, the Shew-bread Table, the Candlestick of seven Branches, that stood in the Holy Place, which were all of Gold, and several other Golden Vessels, Utensils, and Donatives of former Kings to the Value of eighteen hundred Talents of Gold, and made the like Plunder in the City, he returned to *Antioch*, carrying thither with him the Spoils of *Judæa*, as well as of *Egypt*, which both together amounted to an immense Treasure of Riches. On his Departure from *Jerusalem*, for the further Vexation of the *Jews*, 2 *Maccab.* v. 22, 23. he appointed *Philip*, a *Phrygian*, who was a Man of a very cruel and barbarous Temper, to be Governor of *Judæa*, and *Andronicus*, another of the like Disposition, to be Governor of *Samaria*, and left *Menelaus* to be still over them in the Office of High-Priest; who was worse to them than all the rest.

As to *Jason*, 2 *Maccab.* v. 7—10. on the return of *Antiochus* out of *Egypt*, he durst not tarry his coming to *Jerusalem*, but on his Approach to that Place, fled thence for fear of him back again into the Land of the *Ammonites*; but being there accused before *Aretas* King of the *Arabians*, whose Kingdom reached into that Country, he fled from thence also; and after that, being forced to shift from Place to Place, pursued of all Men, and hated every where for his Wickedness toward God, his Country, and his Religion, and finding Safety no where in those Parts, he was cast out thence first into *Egypt*, and from thence again into *Lacedæmonia*, where he perished in Exile and Misery, without having any one to give him a Burial.

Anno 169. The *Alexandrians* (a) finding *Philometor* to be sal-
A. M. 4316. len under the Power of *Antiochus*, and by him in a
Ptolemy Manner wholly deprived of the Crown, looked on
Philometor 12. him as altogether lost to them; and therefore, hav-
Daniel's 70 ing the younger Brother with them, they put him
Weeks 293. on the Throne, and made him their King instead
of the other: From which Time he took the Name of *Ptolemy*
Euergetes the Second, but afterwards they gave him the Name of
Physcon. i. e. *The fat-guts, or great-belly'd*, by Reason of the great
and prominent Belly, which by his Luxury and Gluttony he
after-

(a) *Porphyrius in Græcis Eusebianis Scaligeri*, p. 60, & p. 68.

afterwards acquired, and by this Name he is most commonly mentioned by those who have written of him. On his thus ascending the Throne, (b) *Cineus* and *Cumanus* were made his prime Ministers, and to them was committed the Care of again restoring the broken Affairs of that Kingdom.

Antiochus, on his hearing of this, (c) laid hold of the Occasion for his making of a third Expedition into *Egypt*, under Pretence of restoring the deposed King, but in Reality to subject the whole Kingdom to himself; and therefore having (d) vanquished the *Alexandrians* in a Sea-fight near *Pelussum*, he again entered the Country with a great Army, and marched directly towards *Alexandria*, to lay Siege to the Place. Whereon, the young King (e) consulting with his two Ministers, agreed to call a Council of the chief Commanders of the Army, and upon Advice had with them, pursue such Methods for the stemming of the present Difficulties as they should direct him unto; who having accordingly been called and met together, and having thoroughly considered the State of the then present Affairs, advised to endeavour an Accommodation with *Antiochus*, and that the Ambassadors, who were then at *Alexandria* on Embassies from several of the *Græcian* States to the *Egyptian* Court, should be desired to interpose their Mediation for the effecting of it: Who (f) having readily undertaken the Matter, forthwith sailed up the River to meet *Antiochus*, with the Proposals of Peace which they were entrusted with, taking with them two Ambassadors from *Ptolemy* himself for the same Purpose: On their coming to his Camp he received them very kindly, and having the first Day entertained them at a splendid Treat, appointed the next Day to hear what they had to propose. The *Achæans* having then first opened the Cause on which they were sent, all the rest spoke to it in their Turns, and they all agreed in laying the Blame of making the War on *Eulæus's* ill Conduct, and the nonage of King *Ptolemy Philometor*; and on these two Heads they apologized as much as they could for the present King, in order to mollify *Antiochus*, and bring him to Terms of Peace with him, and much urged the Relation which was between them, for a Motive to induce him to it. *Antiochus*, in Answer to them, acknowledged all to be true that they had said concerning the Cause of the War; and then took the Opportunity of setting forth his Title to the Provinces of *Cælo-Syria* and *Palestine*, alledging all the Arguments for it which have been (g) abovementioned, and producing Instruments

(b) *Polybius* Legat. 81. pag. 907.

(c) ——— Legat. 80, 81, 82. pag. 906, 907. *Livius* lib. 44. cap. 19.

(d) *Livius* ibid.

(e) *Polybius* Legat. 81. pag. 907.

(f) ——— Legat. 82. pag. 908.

(g) *Supra* sub *Anno* 173.

ments for the Proof of all that he alledged; which he did in such a Manner, as fully satisfied all that were present of his Right to those Provinces: And then as to the Proposals of Peace, he referred them to a future Treaty, which he said he should be ready to enter into with them about this Matter, when two Persons then absent, whom he named, should come to him, without whom, he told them he could do nothing herein: And then went to *Naucratis*, and from thence to *Alexandria*, and there laid Siege to the Place. *Ptolemy Euergetes*, and *Cleopatra* his Sister, who were then shut up in the Town, being hereby much distressed, (b) sent Ambassadors to the *Romans* to represent their Case, and pray Relief: And a little after there came Ambassadors from the *Rhodians* to endeavour to make Peace between the two Kings, (i) who having landed at *Alexandria*, and received what Instructions the Ministers of that Court would entrust them with, went thence to the Camp, in which *Antiochus* lay before the Town, and used the best of their Endeavours with him, to bring him to an Accommodation with the *Egyptian King*, insisting on the long Friendship and Alliance which they had thitherto enjoyed with both Crowns, and the Obligations which they thought themselves under on this Account, to do the best Offices they were able for the making of Peace between them. But while they were proceeding in long Harangues on these Topicks, *Antiochus* interrupted them, and in few Words told them, that there was no Need of long Orations as to this Matter; that the Kingdom belonged to *Philometor* the elder Brother, with whom he had some Time since made Peace, and was now in perfect Friendship with him; that if they would recall him from Banishment, and again restore him to his Crown, the War would be at an End. This he said, not that he intended any such Thing, but only out of Craft further to embroil the Kingdom for the better obtaining of his own Ends upon it: For (k) finding he could make no Work of it at *Alexandria*, but that he must be forced to raise the Siege, the Scheme which he had now laid for the compassing of his Designs, was to put the two Brothers together by the Ears, and engage them in a War against each other, that when they had, by intestine Broils, wasted and spent their Strength, he might come upon them, while thus weakened and spent, and swallow both. And (l) with this View having withdrawn from *Alexandria*, he marched to *Memphis*; and there seemingly again restored the whole Kingdom to *Philometor*, excepting only *Pelusium*, which

(b) *Polybius* Legat. 90. pag. 915. *Livius* lib. 44. cap. 19. *Justin* lib. 34. cap. 2.

(i) *Polybius* Legat. 84. pag. 909.

(k) *Livius* lib. 45. cap. 11.

(l) *Livius* *ibid.*

which he retained in his Hands; that having this Key of *Egypt* still in his Keeping he might thereby again enter *Egypt*, when Matters should there, according to the Scheme which he had laid, be ripe for it, and so seize the whole Kingdom, and having thus disposed Matters he returned again to *Antioch*.

Ptolemy Philometor, now roused from his luxurious Sloth, by the Misfortunes which he had suffered in these Revolutions, had Penetration enough to see into what *Antiochus* intended: His keeping (m) of *Pelusium* was a sufficient Indication unto him, that he held this Gate of *Egypt* still in his Power, only to enter through it again, when he and his Brother should have wasted themselves so far by domestick Feuds, as not to be able to resist him, and so make a Prey of both. And therefore for the preventing of this, as soon as *Antiochus* was gone, he sent to his Brother to invite him to an Accommodation, and by the Means of *Gleopatra*, who was Sister to both, an Agreement was made upon Terms that the two Brothers should jointly reign together: Whereon, *Philometor* returning to *Alexandria*, Peace was restored to *Egypt*, much to the Satisfaction of the People, especially of the *Alexandrians*, who greatly suffered by the War. But the two Brothers being aware that *Antiochus* would return again upon them, (n) sent Ambassadors into *Greece* to get Auxiliary Forces from thence for their Defence against him; and they had Reason enough so to do; for *Antiochus* hearing of this Agreement of the two Brothers, and finding his fine-spun Scheme of Policy, whereby he thought to have made himself Master of *Egypt*, wholly baffled by it, (o) he fell into a great Rage, and resolved to carry on the War against both the Brothers with greater Force and Fury, than he had against either of them before.

Anno 168. We have this Year an Account by *Polybius*, *Pli-*
 A. M. 4317. *my*, *Plutarch*, *Livy*, and *Justin*, of a Total Eclipse
Ptolemy of the Moon, the very Night before the concluding
Philometor 13. Battle between *Perseus* the last King of *Macedon*,
Daniel's 70. and *Paulus Æmilius* the Roman Consul and General.
 Weeks 294. Its Middle by the Meridian of *Theſſalonica*, was a
 little before 9 at Night. It was so very large an Eclipse, and so
 very long Total, that it greatly affected both Armies; and was
 supposed to have been not only a Signal, but one direct Occasion of
 the following Victory; which destroyed the *Macedonian* Branch of
 the third or *Græcian* Monarchy.

And

(m) *Livius* ibid. *Justin* ibid. *Porphyrius* in *Græcis Eusebianis Scaligeri*, pag. 60. & in *Eusebii Chronico* pag. 68.

(n) *Polybius* Legat. 89. pag. 912.

(o) *Livius* lib. 45. cap. 11.

And therefore, (p) very early the next Spring, he sent a Fleet to *Cyprus* to secure that Island to him, and at the same Time, in Person marched by Land with a numerous Army to make another Invasion upon *Egypt*, in which he purposed, without owning the Interest of either of his Nephews, to suppress them both, and make an absolute Conquest of the whole Kingdom. On his coming to *Rhinocorura*, he was there met by Ambassadors from *Philotetor*, by whom, that Prince having acknowledged his Restoration to his Kingdom to be owing to him, desired him that he would not destroy his own Work, but permit him peaceably to enjoy the Crown which he wore by his Favour: But *Antiochus*, not at all regarding the Compliment, but waving all those Pretences of Favour and Affection for either of his Nephews, which he had hitherto made Shew of, now plainly declared himself an Enemy to both; telling the Ambassadors that he demanded the Island of *Cyprus*, and the City of *Pelusium*, with all the Lands that lay on that Branch of the *Nile* on which *Pelusium* stood, to be yielded to him in Perpetuity, and that he would on no other Terms give Peace to either of the Brothers; and having set them a Day for their giving him an Answer to this Demand, as soon as that Day was over, and no Answer returned to his Satisfaction, he again invaded *Egypt* with a numerous Army, and having subdued all the Country as far as *Memphis*, and there received the Submission of most of the rest, he marched towards *Alexandria* for the besieging of that City, the Reduction of which would have made him absolute Master of the whole Kingdom; and this most certainly he would have accomplished, but that he met a *Roman* Embassy in his Way, which put a Stop to his further Progress, and totally dashed all the Designs which he had been so long carrying on for the making of himself Master of that Country.

I have mentioned before, how *Ptolemy Euergetes* the younger of the two Brothers, and *Cleopatra* his Sister, being distressed by the former Siege which *Antiochus* had laid to *Alexandria*, sent Ambassadors to the *Romans* to pray their Relief: These (q) being introduced into the Senate, did there in a lamentable Habit, and with a more lamentable Oration, set forth their Case, and in the humblest Manner prostrating themselves before that Assembly, prayed their Help; with which the Senate being moved, and having (r) considered also how much it was their own Interest not to permit *Antiochus* to grow so great, as the annexing of *Egypt* to *Syria* would make him, decreed to send an Embassy into *Egypt* to put an End to this War. The Persons they appointed for it were *Gaius Popilius*

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(p) *Livius* *ibid.*

(q) *Livius* lib. 44. cap. 19.

(r) *Polybius* Legat. 90. pag. 915. *Livius* *ibid.*

lius Lænas (who had been Consul four Years before) *Gaius Decimius*, and *Gaius Hostilius*. Their Commission was first to go to *Antiochus*, and after that to *Ptolemy*, and to signify to them, that it was the Desire of the Senate, that they should desist from making any farther War upon each other, and that if either of them should refuse so to do, him the *Roman* People would no longer hold to be either their Friend or their Ally: And that these Ambassadors might come soon enough to execute their Instructions before *Antiochus* should make himself Master of *Egypt*, they were dispatched away in that haste, that within three Days after they left *Rome*, and taking with them the *Egyptian* Ambassadors hastened to *Brundisium*, and there passing over to the *Græcian* Shore, from thence by the Way of *Chalcis*, *Delos*, and *Rhodes*, they came to *Alexandria* just as *Antiochus* was making that second March to besiege this City which I have mentioned. On his Arrival at *Leufsine*, a Place within four Miles of *Alexandria*, the Ambassadors there met him: On the Sight of *Popillius* (with whom he had contracted an intimate Friendship and Familiarity, while he was an Hostage at *Rome*) he put forth his Hand to embrace him as his old Friend and Acquaintance; but *Popillius*, refusing the Compliment, told him, that the publick Interest of his Country must take Place of private Friendship; that he must first know whether he were a Friend or an Enemy to the *Roman* State, before he could own him as a Friend to himself; and then delivered into his Hands the Tables, in which were written the Decree of the Senate, which they came to communicate to him, and required him to read it, and forthwith give his Answer thereto. *Antiochus* having read the Decree, told *Popillius* he would consult with his Friends about it, and speedily give him the Answer they should advise: But (s) *Popillius* insisting on an immediate Answer, forthwith drew a Circle round him in the Sand with the Staff which he had in his Hand, and required him to give his Answer before he stirred out of that Circle; at which strange and peremptory Way of proceeding *Antiochus* being startled, after a little Hesitation yielded to it, and told the Ambassador, that he would obey the Command of the Senate, whereon, *Popillius* accepting his Embraces, acted thenceforth according to his former Friendship with him. That which made him so bold as to act with him after this peremptory Manner, and the other so tame, as to yield thus patiently to it, was the News which they had a little before received of the great Victory of the *Romans*, which they had gotten over *Perseus* King of *Macedonia*: For

Paulus

(s) *Polybius* Legat. 92. pag. 916. *Livius* lib. 45. cap. 11, 12. *Justin.* lib. 34. cap. 3. *Appian.* in *Syriacis*. *Valerius Maximus* lib. 6. cap. 4. *Velleius Patriculus* lib. 1. cap. 10. *Plutarchus* in *Apothegm.* cap. 32. *Historonymus* in *Dan.* xi. 27.

Paulus Æmilius having now vanquished that King, and thereby added *Macedonia* to the *Roman* Empire, the Name of the *Romans* after this carried that Weight with it, as created a Terror in all the neighbouring Nations; so that none of them after this cared to dispute their Commands, but were glad on any Terms to maintain Peace and cultivate a Friendship with them. After *Popilius* had thus sent *Antiochus* back again into *Syria*, (t) he returned with his Colleagues to *Alexandria*, and having there ratified, and fully fixed the Terms of Agreement, which had been before, but not so perfectly made between the two Brothers, he sailed to *Cyprus*, and having sent from thence *Antiochus's* Fleet; as he had him and his Army before from *Egypt*, and caused a through Restoration of that Island to be made to the *Egyptian* Kings, to whom it of Right belonged; he returned Home to relate to the Senate the full Success of his Embassy; and Ambassadors followed him from the two *Ptolemys* to thank the Senate for the great Benefit they had received from it: For to this Embassy they owed their Kingdom, and that peaceable Enjoyment, whereby they were now settled in it.

Antiochus returning out of *Egypt* in great (u) Wrath and Indignation, because of the Baffle which he had there met with from the *Romans* of all his Designs upon that Country, he vented it all upon the *Jews*, who had no Way offended him: For on his marching back through *Palestine*, (w) he detached off from his Army twenty-two Thousand Men under the Command of *Apollonius*, who was over the Tribute, and sent them to *Jerusalem* to destroy the Place.

It was just two Years after *Antiochus* had taken *Jerusalem*, that *Apollonius* came thither with his Army. 1 *Maccab.* i. 29. On his first Arrival he carried himself peaceably, concealing his Purpose, and forbearing all Hostilities till the next Sabbath; but then (x) when the People were all assembled together in their Synagogues for the celebrating of the religious Duties of the Day, thinking this the properest Time for the executing of his bloody Commission, he let loose all his Forces upon them, with command to slay all the Men, and take Captive the Women and Children to sell them for Slaves, which they executed with the utmost Rigour and Cruelty, slaying all the Men they could light on, without shewing Mercy to any, and filling the Streets with their Blood: After this,

K k k 2

having

(t) *Polybius* & *Livius* *ibid.*

(u) *Polybius* *ibid.*

(w) 1 *Maccab.* i. 29 — 40. 2 *Maccab.* v. 24, 25, 26. *Josephus* *Antiq.* xii. 5. 3.

(x) 1 *Maccab.* i. 30 — 40. 2 *Maccab.* v. 24 — 26. *Josephus* *Antiq.* xii. 5. 3.

having spoiled the City of all its Riches, they set it on Fire in several Places, demolished the Houses, and pulled down the Walls round about it; and then, with the Ruins of the demolished City, built a strong Fortrefs on the Top of an Eminence in the City of *David*, which was over against the Temple, and overlooked and commanded the same, and there placed a strong Garrison, and making it a Place of Arms against the whole Nation of the *Jews*, stored it with all Manner of Provisions of War, and there also they laid up the Spoils which they had taken in the Sacking of the City: And this Fortrefs, by the Advantage of its Situation, being thus higher than the Mountain of the Temple, and commanding the same, from thence, the Garrison Soldiers fell on all those that went up thither to worship, and shed their Blood on every Side of the Sanctuary, and defiled it with all Manner of Pollutions; so that from this Time the Temple became deserted, and the daily Sacrifices omitted, and none of the true Servants of God durst any more go up thither to Worship, (y) till *Judas* after three Years, having recovered it out of the Hands of the Heathens, purged the Place of its Pollutions, and by a new Dedication restored it again to its pristine Use: For all that escaped this Carnage being fled from *Jerusalem*, left that Place wholly in the Hands of Strangers; 1 *Maccab.* i. 38, 39. so that the Sanctuary was laid waste, and the whole City desolated of its natural Inhabitants. At this Time *Judas Maccabæus*, with some others that accompanied him, fled into the Wilderness, and there lived in great Hardship, subsisting themselves upon Herbs, and what else the Mountains and the Woods could afford them, till they gained an Opportunity of taking up Arms for themselves and their Country in the Manner as will be hereafter related. 2 *Maccab.* v. 27. *Josephus* (z) makes *Antiochus* himself to be present at this Execution, and confounds what was now done by *Apollonius*, with what he himself did in his own Person two Years before: But the Books of the *Maccabees* rightly distinguish these two Actions, as done at two different Times, the one by *Antiochus* himself after his first Expedition into *Egypt*, and the other by *Apollonius* his Lieutenant, sent by him for this Purpose, on his Return from his last Expedition into that Country two Years after, and hereby both are put in their true Light.

This was done about the End of the Year. For that Desolation of the Temple happened (a) just three Years before it was again

(y) *Josephus* in Præfatione ad Historiam de bello *Judaico* & ejusdem Historiæ x. 11. 7. xii. 7. 6. bis. 1 *Maccab.* iv. 2 *Maccab.* x.

(z) *Antiq.* xii. 5. 3.

(a) *Josephus* in Præfatione ad Historiam de bello *Judaico* & in ejusdem Historiæ x. 11. 7. xii. 7. 6. bis.

again restored by *Judas Maccabæus*, as hath been already said; and therefore that Restoration having been made on the twenty-fifth Day of the ninth Month of the *Jews* called *Cisleu*, in the 148th Year of the *Æra* of the *Seleucidæ*, it must follow, that the Time of this Desolation must have been on or about the twenty-fifth Day of the same Month, in the *Æra* of the *Seleucidæ* 145, which answers to the *Æra* before Christ 168, under which I have placed it, 1 *Maccab.* i. 59. iv. 52, 54. 2 *Maccab.* x. 5. And then it was that by the Command of *Antiochus*, and the wicked Agency of *Apollonius*, the daily Sacrifices, whereby God was honoured every Morning and Evening at *Jerusalem*, were made to cease, and the Temple turned into Desolation. And this was not all the Mischief that was done that People this Year.

For as soon as *Antiochus* was returned to *Antioch*, (b) he issued out a Decree, that all Nations within his Dominions, leaving their Rites and Usages, should conform to the Religion of the King, and worship the same Gods, and in the same Manner, as he did; which, altho' couched in general Terms, was levelled mainly against the *Jews*, that thereby an Handle might be afforded for the further oppressing of that People; and it seems for no other End to have been extended to all the Nations of the *Syrian* Empire, but that thereby it might reach all of the *Jewish* Worship, where-ever they were dispersed among them; it being resolved by *Antiochus*, through the Advice of *Ptolemy Macron*, to carry on this Persecution, not only against the *Jews* of *Palestine*, but against all others of that Religion, who were settled any where else within his Dominions, 2 *Maccab.* vi. 8. And this indeed was most conformable to his Intention, his Design being to cut off all of them, where-ever they were within his Reach, that would not conform to his Decree, by apostatizing from their God and his Law, that so he might, as far as in him lay, extinguish both the *Jewish* Religion, and the *Jewish* Name and Nation at the same Time. And for the more effectual executing of this Decree, he sent Overseers into all the Provinces of the Empire, to see to the Observance of it; and to instruct the People in all the Rites, which they were to conform to, 1 *Maccab.* i. 51. And all the Heathen Nations readily obeyed his Commands herein, one Sort of Idolatry being to them as acceptable as another, and none did more readily run into this Change than the *Samaritans*, 1 *Maccab.* i. 42. (c) As long as the *Jews* were in Prosperity, it was their Usage to challenge Kindred with them, and profess themselves to be the Stock of

K k k 3

Israel,

(b) 1 *Maccab.* i. 41—64. 2 *Maccab.* vi. *Josephus* Antiq. xii. 5, 3. & De bello Judaico, L. i. 1, 2. & Lib. De Maccabæis, cap. 4. *Hieronymus* in Dan. cap. viii. & xi.

(c) *Josephus* Antiq. lib. xii. 3, 3.

Israel, and of the Sons of *Joseph*. But when the *Jews* were under any Calamity, or Persecution, then they would say, that they had nothing to do with them, that they were of the Race of the *Medes* and *Persians* (as in Truth they were) and not of the *Israelites*, and would thus utterly disown all Manner of Relation to them; of which they gave a very signal Instance at this Time. For finding the *Jews* under so severe a Persecution, and fearing lest they also might be involved in it, they addressed themselves to the King by a Petition, wherein having set forth, that though their Forefathers had formerly, for the avoiding of frequent Plagues that happened in their Country, been induced to observe the Sabbath, and other Religious Rites of the *Jews*, and had on Mount *Gerizzim* a Temple like theirs at *Jerusalem*, and therein sacrificed to a God without a Name, as they did, and through the Superstition of an ancient Custom they had ever since gone in the same Way, yet they were not of that Nation, or were any Way related to them, but were descended from the *Sidonians*, and were ready to conform to all the Rites and Usages of the *Greeks*, according as the King commanded; they therefore prayed, that seeing the King had ordered the punishing of that wicked People, they might not be involved therein, as guilty with them of the same Crimes. And they further petitioned that their Temple, which had hitherto been dedicated to no special Deity, might henceforth be made the Temple of the *Grecian Jupiter*, and be so called for the future. To which Petition *Antiochus* having given a favourable Answer, sent his Order (d) to *Nicanor*, the Deputy Governor of the Province of *Samaria*, to dedicate their Temple to the *Grecian Jupiter*, according to their Desire, and no more to give them any Molestation.

And the *Samaritans* were not the only Apostates, that forsook their God and his Law on this Trial. Many of the *Jews*, either to avoid the Persecution, or to curry Favour with the King and his Officers by their Compliance, or else out of their own wicked Inclinations, did the same Thing, 1 *Maccab.* i. 43—52. vi. 21—27. And there were hereon great Fallings away in *Israel*, and many of those who were guilty herein joining with the King's Forces then in the Land, became (e) much bitterer Enemies to their Brethren, than any of the Heathen themselves, who were sent of Purpose to persecute them.

The Overseer, who was sent to see this Decree of the King's executed in *Judæa* and *Samaria*, was one *Athenæus*, an old Man, who being well versed in all the Rites of the *Grecian* Idolatry, was

(d) One *Apollonius* was then Governor of *Samaria*, and *Nicanor* was his Deputy. *Josephus* Antiq. xii. 5, 5. 1 *Maccab.* iii. 10.

(e) 1 *Maccab.* vi. 21—24. *Josephus* Antiq. xii. 5, 4.

was thought a very proper Person to initiate those People into the Observance of them, 2 *Maccab.* vi. 1. On his coming to *Jerusalem*, and there executing his Commission, (f) all Sacrifices to the God of *Israel* were made to cease, all the Observances of the *Jewish* Religion were suppressed, the Temple itself was polluted, and made unfit for God's Worship, their Sabbaths and Festivals were prophaned, their Children forbidden to be circumcised, and their Law, where-ever it could be found, was taken away or destroyed, and the Ordinances which God commanded them, were wholly suppressed throughout the Land, and every one was put to Death that was discovered in any of these Particulars to have acted against what the King had decreed. The *Syrian* Soldiers under this Overseer were the chief Missionaries, and by them this Conversion of the *Jews* to the King's Religion was effected. Having thus expelled the *Jewish* Worship out of the Temple, they introduced thither the Heathen in its Stead, and consecrating it to the chief of their false Gods, called it the Temple of *Jupiter Olympius*, 2 *Maccab.* vi. 2. and having erected his Image upon one Part of the Altar of *Holocaust*, that stood in the inner Court of the Temple, upon another Part of it just before that Image they built another lesser Altar, whereon they sacrificed to him. This was done on the fifteenth Day of the *Jewish* Month *Cisleu*, 1 *Maccab.* i. 54. which Answers in Part to *November*, and in Part to *December* in our Kalendar, and on the twenty-fifth Day of the same Month they began their Sacrifices to him, 1 *Maccab.* i. 59. iv. 54. 2 *Maccab.* x. 5. And they did the same (g) to the *Samaritan* Temple on Mount *Gerizzim*, consecrating it to the *Grecian* God *Jupiter*, by the Name of *Jupiter, the Protector of Strangers*. That it was the Request of the *Samaritans* themselves to have their Temple consecrated to the *Grecian Jupiter*, hath been already shewn; and it was also at their Desire, that it was consecrated to him under this additional Title of *Protector of Strangers*; that thereby it might be expressed, that they were Strangers in that Land, and not of the Race of *Israel*, who were the old Inhabitants of it, 2 *Maccab.* vi. 2. And whereas (b) two Women were found at *Jerusalem* to have circumcised their Male Children, of which they had been lately delivered, they hanged those Children about their Necks; and having led them in this Manner through the City, cast them headlong over the steepest Part of the Walls, and also slew all those who had been accessory

K k k 4

with

(f) 1 *Maccab.* i. 44—64. 2 *Maccab.* vi. *Josephus* Antiq. xii. 5, 4. De bello *Judaico*, lib. i. cap. 1. De *Maccabæis*, cap. 4.

(g) 2 *Maccab.* vi. 2. *Josephus* Antiq. xii. 5, 4.

(b) 1 *Maccab.* i. 60. 2 *Maccab.* vi. 10. *Josephus* Antiq. xii. 5, 4.

with them in the Performance of this forbidden Rite. And with the same Severity they treated all others, who were found in the Practice of any one of their former religious Usages, contrary to what the King had commanded. And the more to propagate among the People that Heathen Worship which was enjoined, and to bring all to conform thereto, 1 *Maccab.* i. 47. they did set up Altars, Groves, and Chapels of Idols in every City; and Officers were sent to them, 1 *Maccab.* i. 51, 58. ii. 15. who on the Day of the King's Birth in every Month, forced all to offer Sacrifices to the *Grecian* Gods, and (i) to eat of the Flesh of Swine, and other unclean Beasts then sacrificed to them. And when the Feast of *Bacchus*, the God of Drunkenness, came, and Processions were made, as usual among the Heathen *Greeks*, to the Honour of that abominable Deity, the *Jews* were forced to join therein, 2 *Maccab.* vi. 7. and (k) carry Ivy as the rest of the Heathens did, according to the idolatrous Usage of the Day.

When these Officers were thus sent to make all *Judæa* conform to the King's Religion, and sacrifice to his Gods, (l) one of them called *Apelles* came to *Modin*, where dwelt *Mattathias*, a Priest of the Course (m) of *Joarib*, a very honourable Person, and one truly zealous for the Law of his God. He was (n) the Son of *John*, the Son of *Simon*, the Son of *Asmonæus*; and he had with him five Sons, all very valiant Men, and equally with himself zealous Observers of the Law of their God, *Johanan* called *Kaddis*, *Simon* called *Thassi*, *Judas* called *Maccabeus*, *Eleazar* called *Averan*, and *Jonathan*, whose surname was *Apphus*. *Apelles*, on his coming to this City, having called the People together, and declared unto them for what Intent he was come, addressed himself in the first Place to *Mattathias* to persuade him to comply with the King's Commands, that by the Example of so honourable and great a Man, all the rest of the People of the Place might be induced to do the same; promising him, that thereon he should be taken into the Number of the King's Friends, and he and his Sons should be promoted to Honour and Riches. 1 *Maccab.* ii. 15—28. To this *Mattathias* answered with a loud Voice, in the hearing of all the People of the Place, that no Consideration whatsoever should induce him, or any of his Family, ever to forsake the Law of their God; but that they should still walk in the Covenant, which

(i) 1 *Maccab.* i. 47. *Diodorus Siculus* lib. 34 Eclog. 1.

(k) Ivy was sacred to *Bacchus*, and therefore the *Bacchanals* always carried it in their Processions..

(l) 1 *Maccab.* ii. *Josephus* Antiq. xii. 6, 2.

(m) The Course of *Joarib* was the first of the 24 Courses of the Priests, that served in the Temple, 1 *Chron.* xxiv. 7.

(n) *Josephus* Antiq. xii. 6, 1, 2.

which he had made with their Forefathers, and observe all the Ordinances of it, and that no Commands of the King should make any of them to depart herefrom. And when he had said thus much, seeing one of the *Jews* of the Place presenting himself at the Heathen Altar, which was there erected, to sacrifice on it according to the King's Commands, he was moved hereat with a religious Zeal, like that of *Phineas*, and ran upon the Apostate, and slew him; [Death being the Punishment for Idolatry by the Law of *Moses*; I mean within God's peculiar Portion, the land of *Canaan* ;] and then, in the Heat of his Wrath, fell also on the Kings Commissioner, and by the Assistance of his Sons, and others that joined with them, slew him, and all that attended him. And after this, getting together all of his Family, and calling all others to follow who were zealous for the Law, he retired with them to the Mountains, and (o) many others followed the same Example, whereby the Desarts, of *Judæa* became filled with those who fled from this Persecution. One Company of them, to the number of a thousand Persons being gotten into a Cave in the Desert, that lay nearest to *Jerusalem*, *Phillip the Phrygian* whom *Antiochus* had left Governor of *Judæa* and *Jerusalem* on his last being there, 2 *Maccab.* v. 22. (p) went out against them with his Forces. At first he endeavoured to persuade them to a Submission to the King's Commands, promising them, on this Condition, a through Impunity for what was pass'd; but they all resolutely answering, that they would rather die, than forsake the Law of their God, he thereon laid Siege to the Cave, which they had possessed them themselves of, omitting all other Hostilities till the next Sabbath, expecting then to master them without Resistance, and so it accordingly happened. For they then refusing, out of an over scrupulous Zeal for the Observance of that Day, to do any thing for their own Defence, when fallen on by the Enemy were all cut off Men, Women and Children, without one being spared of the whole Company. *Mattathias* and his Followers being much-grieved at the hearing of this, and considering, that if they should follow the same Example, they must all of them, in the same manner be destroyed, on full Debate had among them of the Matter, they all (q) came into this Resolution, that the Law of the Sabbath in such a Case of Necessity did not bind; and therefore they unanimously decreed, that whenever they should be assaulted on the Sabbath-day, they would fight for their Lives, and that it was lawful for them so to do; and having ratified this Decree by the consent of all the Priests and Elders among them, they sent it to all others, who stood out in the Observance of the Law, where-

ever

(o) 1 *Maccab.* ii, 29, 30. *Josephus* Antiq. xii. 6, 2.

(p) 1 *Maccab.* ii. 31—38. 2 *Maccab.* vi 11. *Josephus* ibidem.

(q) 1 *Maccab.* ii, 40, 41. *Josephus* Antiq. xii. 6, 2,

ever dispersed through the Land, by whom it being received with the like Consent and Approbation, it was made their Rule in all the Wars, which they afterwards waged against any of their Enemies.

Anno 167.

A. M. 4318.

Ptolemy

Philometor 14.

Daniel's 70

Weeks 295.

Antiochus (r) hearing that his Commands did not meet with such a thorough Conformity to them in *Judæa* as in other Places, came thither in Person further to enforce the Observance of them, and for the accomplishing hereof, executed very great Cruelties on all non-apostatizing *Jews* that fell into his Hands, hoping thereby to terrify all the rest into a Compliance; and on this Occasion happened the Martyrdom of *Eleazar*, and of the Mother and her seven Sons, which we have described to us by the Author of the second Book of the *Maccabees*, Chap. vi. and vii. and by another under the Name of *Josephus*, (s) by both of which a full Account having been given of this Matter, especially by the latter, who hath written a Book particularly hereof, I refer the Reader to them. *Rufinus*, in his *Latin Paraphrase* of this Book ascribed to *Josephus*, concerning the *Maccabees*, gives us (t) the Names of the seven Brothers, and their Mother, and tells us, that as well they as *Eleazar* were carried from *Judæa* to *Antioch*; and that it was there that they were judged by *Antiochus*; but without any Authority that we know of for either, except his own Invention. The Reason of the Thing, as well as the Tenor of the History, which is given us of it by both the Authors I have mentioned, make it most likely, that *Jerusalem*, and not *Antioch*, was made the Scene of this Cruelty; and that especially, since it being designed for an Example of Terror unto the *Jews* of *Judæa*, it would have lost Part of its Force, if executed any where else than in that Country.

In the Interim, *Mattathias* and his Company lay close in the Fastnesses of the Mountains, where no easy Access could be had to them; 1 *Maccab.* ii. 28, 29. and as soon as *Antiochus* was again returned to *Antioch*, great Numbers of such as were Adherers to the Law there resorted to him, to fight for the Law of their God, and the Liberties of their Country; 1 *Maccab.* ii. 42, 43, 44. among these there were a Company of *Asidæans*, Men mighty in Valour, and of great Zeal for the Law, as having voluntarily devoted themselves to a more rigid Observation of it than other Men, from whence they had the Name of *Chasidim* or *Asidæans*. 1 *Maccab.* ii.

(r) *Josephus de Maccabæis* cap. 4, 5.

(s) In Libro de *Maccabæis* five de imperio rationis.

(t) Their Names according to *Rufinus* were *Maccabæus*, *Aber*, *Machir*, *Judas*, *Abas*, *Areth*, and *Jacob*, and their Mother's Name *Solomona*; but the later *Jewish* Historians call her *Hanna*.

ii. 42. For after the settling of the *Jewish* Church again in *Judæa*, on their Return from the *Babylonish* Captivity, there were (u) two Sorts of Men among the Members of it: The one, who contented themselves with that only, which was written in the Law of *Moses*, and these were called *Zadikim*, i. e. *the Righteous*; and the other, who over and above the Law (w) superadded the Constitutions and Traditions of the Elders, and other rigorous Observances, which, by Way of Supererrogation, they voluntarily devoted themselves to; and these being reckoned in a Degree of Holiness above the others, were called *Chasidim*, i. e. *the Pious*. From the former of them were derived the Sects of the *Samaritans*, *Sadducees*, and *Karaites*, and from the latter *the Pharisees*, and *the Essenes*; Of all which, a fuller Account will be given in the Place proper for it. Of these *Chasidim* were those *Asideans* (or *Chasideans*, for (x) so it ought to be written) who joined *Mattathias* on this Occasion, and he was much strengthened by them: For to fight zealously for their Religion, and the Defence of the Temple and its Worship, was one of those main Points of Piety which they had devoted themselves to.

Mattathias having gotten such a Company together, as made the Appearance of a small Army, (y) came out of his Fastnesses and took the Field with them; and going round the Cities of *Judah*, he pulled down all the Heathen Altars, caused all Male Children whom he found any where without Circumcision to be circumcised, cut off all Apostates that fell into his Hands, and destroyed all the Persecutors wherever he came. And thus going on, he prospered in the Work of purging the Land of the Idolatry which the Persecutors had imposed upon it; and again re-established (z) the true Worship of God in its former State in all Places where he prevailed; for having recovered several Copies of the Law out of the Hands of the Heathen, he restored the Service of the Synagogue, and caused it again to be read therein, as before used to be done. 1 *Maccab.* ii. 48. When *Antiochus* issued out his Decree for the suppressing of the *Jewish* Religion, one main Instruction given his Agents for this Purpose was, every where to (a) take

(u) Vide *Grotium* in Comment. ad 1 *Maccab.* ii. 42.

(w) Vide *Josephi Scaligeri Elenchum Tribarasi Nicolai Serarii*, cap. 22.

(x) For the Word in *Hebrew* is written with the Letter *Cheth*, which answers to our *Ch*. And by the Translators of the *Hebrew* Text, is sometimes expressed in *Greek* by an Aspirat, and in *Latin* by the Letter *H*, and sometimes is left wholly out, as in the Word *Asideans*.

(y) 1 *Maccab.* ii. 44, 45, &c. *Josephus* Antiq. xii. 6. 2.

(z) That is, the Synagogue Worship; for the Temple Worship was still obstructed, by Reason that the Temple was still in the Hands of the Heathen.

(a) take away and suppress the Law of God, or the sacred Books of the *Old Testament*. For that being the Rule of their Religion, were that taken away, he thought the Religion itself must necessarily cease with it; and therefore Orders were issued out, commanding all that had any Copies of those Books to deliver them up, and the Punishment of Death was severely inflicted upon all who were afterwards found retaining any of them: And by this Means, the Persecutor got into their Hands all the Copies which were in the Land, excepting only such as those who fled into the Desarts carried with them thither; for all others were forced to deliver them up unto them; and when they had gotten them, some they destroyed, and the others which they thought to preserve, they polluted, by painting on them the Pictures of their Gods, that so they might no more be of Use to any true *Israelite*. 1 *Maccab.* iii. 48. For their Pictures were (b) forbidden by the Law of God, as much as their Images; and to have either of them was equally esteemed an Abomination among that People. All those Copies of the Sacred Books which the Heathens had gotten into their Hands on this Occasion, and had not destroyed, *Mattathias*, wherever he came, made diligent Search for, and thereby recovered several of them; those which the Heathen had not polluted were restored to their pristine Use; the others might serve for the writing out of other Copies by them, but were judged unfit for all other Uses, by Reason of the Idol Pictures painted on them; the *Jews* being as scrupulous of avoiding all Appearances of Idolatry after the *Babylonish* Captivity, as they were prone to run into it before.

Anno 166.

A. M. 4319.

Judas

Maccabæus 1.

Daniel's 70

Weeks 296.

But *Mattathias* being very aged was soon worn out with the Fatigues of this Warfare, and therefore died the next Year after he had entered on it. The Author of the first Book of the *Maccabees* placeth his Death in the 146th Year of the Kingdom of the *Greeks*, that is, of the *Æra* of the *Seleucidæ*, the latter End of which was the Beginning of the 166th *Julian* Year before *Christ*, 1 *Maccab.* ii. 70. For the *Julian* Year Beginning from the first of *January*, and the Years of the *Æra* of the *Seleucidæ*, according to the first Book of the *Maccabees* from the first of *Nisan*, which fell in our *March*, the Months intervening were in the latter End of the one, and the Beginning of the other:

(a) 1 *Maccab.* i. 56, 57. *Josephus* *Antiq.* xii. 5. 4.

(b) *Levit.* xxvi. 1. *Numb.* xxxiii. 52. For whereas, in the Place of *Leviti*us here cited, the *English* Translators render it any Image of Stone, the *Hebrew* Original is any Stone of Picture, and so it is noted in the Margin at that Place, by which the *Jews* understand Stones painted with Pictures.

ather: Before his Death (c) he called his five Sons together, and having exhorted them to stand up valiantly for the Law of God, and with a steady Constancy and Courage to fight the Battles of *Israel* against the present Persecutors, he appointed *Judas* to be their Captain in his Stead, and *Simon* to be their Counsellor; and then giving up the Ghost, was buried at *Modin*, in the Sepulchres of his Forefathers, and great Lamentation was made for him by all the Faithful in *Israel*.

But this Loss was sufficiently compensated by the Succession of *Judas Maccabæus* his Son in the same Station: For as soon as his Father's Funeral was over (d) he stood up in his Stead, and accordingly, as appointed by him, took on him the chief Command of those Forces, which he had with him at his Death; and his Brothers, and all others that were zealous for the Law, resorted to him, till they had made up the Number of an Army, whereon he erected his Standard, and led them forth under it to fight the Battles of *Israel* against their common Enemies the Heathens that oppressed them. *Rufinus* having given new Names to the seven Brothers, that suffered Martyrdom together under *Antiochus*, as hath been abovementioned, calls the eldest of them *Maccabæus*, and therefore from him some would derive this Name of the *Maccabees* to all that are called by it; but with how little Authority *Rufinus* gives to those Brothers the Names which he mentions, hath been already observed.

I must now give you some Account of those two Books of the *Maccabees* out of which this History is principally taken: The first of them, which is a very accurate and excellent History, and comes the nearest to the Style and Manner of the earlier sacred historical Writings of any extant, was written originally in the *Hebrew* or *Chaldee* Language of *Jerusalem* Dialect, which was the Language spoken in *Judæa* from the Return of the *Jews* thither from the *Babylonish* Captivity: And it was extant in this Language in the Time of *Jerom*; for (e) he tells us, that he had seen it. The Title which it then bore was (f) *Sharbit Sar Bene El*, i. e. *The Scepter of the Prince of the Sons of God*; a Title which well suited *Judas*, who was so valiant a Commander of God's People then under Persecution. The Author of it some conjecture was *John Hyrcanus*, the Son of *Simon*, who was Prince and High-Priest of the *Jews* near thirty Years, and begun his Government at the Time where this History Ends: It is most likely it was
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(c) 1 *Maccab.* ii. 49—70. *Josephus* Antiq. xii. 6. 3.

(d) 1 *Maccab.* iii. 1. 2 *Maccab.* viii. 1. *Josephus* Antiq. xii. 6. 4.

(e) In Prologo Galeato.

(f) *Origenes* in Comment. ad *Psalmos*, Vol. i. pag. 47. Editionis *Huetianæ*. *Euseb.* Hist. Eccles. lib. 6. cap. 25.

composed in his Time, when those Wars of the *Maccabees* were over, either by him, or else by some others imployed by him; for it reacheth no further than where his Government begins, and therefore in the Time immediately following, it seems most likely to have been composed; and publick Records being made Use of; and referred to in this History, this makes it very probable, that it was composed under the Direction of publick Authority. From the *Hebrew* or *Chaldee* it was translated into *Greek*, and after that a Translation was made of it from the *Greek* into *Latin*, and we have our *English* Version from the same *Greek* Fountain. *Theodotion* is conjectured to have first translated it into *Greek*, but it seems most probable that this Version was ancients, because of the Use made of it by Authors almost as ancient, as (g) by *Tertullian*, (h) *Origen*, and others. However, *Josephus's* Account of this History is little more than an accurate Abridgment of this Book; and made, as all the rest of his Antiquities are, from the *Hebrew* or *Chaldee* Copy itself.

The second Book of the *Maccabees* consists of several Pieces compiled together, by what Author is utterly uncertain. It begins with two Epistles sent from the *Jews* of *Jerusalem*, to the *Jews* of *Alexandria* and *Egypt*, to exhort them to the observing of the Feast of the Dedication of the new Altar erected by *Judas* on his purifying of the Temple, which was celebrated on the 25th Day of their Month *Cisleu*: The first of them was written in the 169th Year of the *Aera* of the *Seleucidae*, 2 *Maccab.* i. 7. (i. e. in the Year before Christ 144) and beginning at the first Verse of the first Chapter, endeth at the ninth Verse of the same Chapter inclusively. And the second was written in the 188th Year of the same *Aera*, 2 *Maccab.* i. 10. (i. e. in the Year before Christ 125) and beginning at the tenth Verse of the same Chapter, endeth with the 18th Verse of the second Chapter. What followeth after this last Epistle to the End of the Chapter, is the Preface of the Author to his Abridgment of this History, written originally by *Jason*, which beginning from the first Verse of the third Chapter, is carried on to the End of the 37th Verse of the last Chapter; and the two next Verses, that follow to the End, are the Author's Conclusion of the whole Work. This *Jason*, the Abridgment of whose History makes the main of this Book, was an Hellenist *Jew* of *Cyrene*, of the Race of those *Jews*, (i) whom *Ptolemy Soter* sent thither, as hath been afore related: He wrote in *Greek* the History of *Judas Maccabæus* and his Brethren, and of the Purification of the Temple at *Jerusalem*, and the Dedication of the Altar,

(g) *Adversus Judæos* pag. 210. Edit. *Rigalt.* 2.

(h) *Origenes* *ibid.* & *alibi.*

(i) See Part I. Book VIII. under the Year 320.

Altar, and the Wars against *Antiochus Epiphanes*, and *Eupator* his Son, in five Books; these five Books the Author abridged; 2 *Maccab. iii. 23, 24.* and of this Abridgment, and the other Particulars abovementioned compiled the whole Book in the same *Greek* Language, and this proves that Author to have been an *Hellenist* also, and most likely he was of *Alexandria*. But this second Book of the *Maccabees* doth by no Means equal the Accurateness and Excellency of the first. There are in the *Polyglot* Bibles both of *Paris* and *London*, *Syriac* Versions of both these Books; but they are both of them of a later Date, and made from the *Greek*; tho' they are observed in some Places to differ from it; and from the same *Greek* are also made the *English* Versions of both these Books, which we have among the Apocryphal Writers in our Bibles.

Antiochus (k) hearing that *Paulus Æmilius* the Roman General, after having conquered *Perseus* King of *Macedon*, and subdued that whole Realm, had celebrated Games at *Amphipolis* on the River *Strymon* in that Country, in Imitation hereof, proposed to do the same at *Daphne* near *Antioch*; and therefore having set a Day for it, sent out Emiffaries into all Parts to invite the Spectators to the Place; whereby he drew great Numbers thither to see the Shews which he there celebrated with great Pomp and prodigious Expence for several Days together; through all which, to verify the Character prophetically given of him by the Holy Prophet *Daniel*, Chap. xi. 21. he acted the Part of a most vile and despicable Person, agreeable to what hath been afore mentioned of him, exposing himself before that numerous Assembly, by the meanest and most undecent Actions of Behaviour, to the Contempt, Scorn, and Ridicule, of all that were present; and to that Degree, that several not being able to bear the Sight of so absurd and profligate a Conduct, fled from his Feasts to avoid it. *Polybius* wrote a full Description of all this, and *Athenæus* hath copied it from him at large, and the same may be seen in Epitome out of *Diodorus Siculus* among the *Excerpta* published by *Valesius*.

But while *Antiochus* was thus playing the Fool at *Daphne*, *Judas* was acting another Kind of Part in *Judæa*: For having gotten together such an Army as is mentioned, he went round the Cities of *Judæa*, in the same Manner as his Father had begun to do, destroying every where all Utensils and Implements of Idolatry, and cutting off in all Places the Heathen Idolaters, and all others who had apostatized to them; and hereby having delivered the true Lovers of the Law, wherever he came, from all those that oppressed them, for the better securing of them from all such for the future, he

(k) *Polybius* apud *Athenæum* lib. 5. cap. 4. p. 194, 195. & lib. 10. cap. 12. pag. 439. *Diodorus Siculus* in excerptis *Valesii* pag. 321.

he fortified their Towns, rebuilt their Fortresses, and placed strong Garrisons in them for their Protection and Defence, and hereby made himself strong and powerful in the Land. Whereon, *Apollonius* (l) who was Governor for *Antiochus* in *Samaria*, thinking to put a Stop to his future Progress, got an Army together and marched against him: But *Judas* (m) having vanquished and slain him in Battle, made a great Slaughter of his Forces, and took their Spoils, among which, finding the Sword of *Apollonius* he took it to his own Use; and fought with it all his Life after.

Seron, who was a Deputy Governor of some Part of *Cæle-Syria* under *Ptolemy Macræon*, 1 *Maccab.* iii. 13. (for this *Ptolemy* was then chief Governor of that Province, 2 *Maccab.* viii. 8.) hearing of the Defeat of *Apollonius*, got all the Forces together that were under his Command, and (n) marched with them into *Judæa*, with Hopes of revenging this Blow, and gaining thereby great Honour to himself on *Judas*, and those that followed him: But instead hereof he met with the same Fate that *Apollonius* did, being vanquished by *Judas*, and slain in Battle, in the same Manner as the other had been.

When (o) *Antiochus* heard of these two Defeats, he was moved with great Fury and Indignation, and therefore in his Rage forthwith sent and gathered together all his Forces, even a very great Army, resolving in his Wrath to march immediately with them into *Judæa*, and there utterly destroy the whole Nation of the *Jews*, and give their Land to others to be divided among them; but when he came to pay his Army, he found his Treasury so exhausted that there was not Money therein sufficient for it; which forced him to suspend his Revenge upon the *Jews* for the present, and put a Stop to all those violent Designs which he had formed in his Mind for the speedy executing of it. He had expended vast Sums in his late Shews, and besides he was on all Occasions (p) very magnificent and profuse in his Gifts and Donatives, frequently dealing out to his Followers, and others, vast Sums with both Hands, sometimes to good Purposes, but oftner to none at all; which made good what the Prophet *Daniel* foretold of him; that (Chap. xi. 24.) *he should scatter among his Followers (q) the Prey, and*

(l) 1 *Maccab.* iii. 10. *Josephus* Antiq. xii. 7. 1.

(m) 1 *Maccab.* iii. 10, 11, 12. *Josephus* ibid.

(n) 1 *Maccab.* iii. 13 — 24. *Josephus* Antiq. xii. 7. 1.

(o) 1 *Maccab.* iii. 27, 28, &c. *Josephus* Antiq. xii. 7. 2.

(p) *Josephus* Antiq. xii. 7. 2. *Athenæus* lib. 5. pag. 194. & lib. 10. pag. 438.

(q) How he came by these Riches, Spoil, and Prey, *Athenæus* tells in these following Words. 'All these Expences were made partly out of the

and the Spoil, and Riches; and from hence he had the Character of (r) the Magnanimous and the Munificent: For in the liberal giving of Gifts, we are told in the 1st Book of the *Maccabees*, Chap. iii. 30. that he abounded above all the Kings that were before him. But *Artaxias*, King of *Armenia* his Tributary, had revolted from him; and in *Persia* his Taxes were no more duly paid; for there, as well as in other Parts of his Empire, a Failure herein was caused by Reason of the Dissention and Plague, which he had brought upon them, by taking away the Laws which had been of old Time among them, out of a fond Desire of bringing all to an Uniformity with the *Greeks*. 1 *Maccab.* iii. 29. For had it not been for these Disturbances, such Payments from so large and rich an Empire would regularly have come into his Treasury, as would constantly have made Amends for all his Goings out of it: But when the Goings out of it continued, and the Flowings in failed, had his Treasure been as the Ocean, it must have grown empty at last; and this now was his Case.

And therefore, for the remedying of this, as well as other Inconveniencies which then perplexed his Affairs, (s) he resolved to divide his Army into two Parts, and to leave one of them with *Lyfias*, a Nobleman of the Royal Family, to subdue the *Jews*, and with the other to march himself, first into *Armenia*, and afterwards into *Persia*, for the restoring of his Affairs in those Countries: And accordingly having left the same *Lyfias* Governor of all that Part of his Empire which lay on this Side of the *Euphrates*, and committed to his Care the breeding up of his Son, who was then a Minor but (t) of seven Years old, he passed over Mount *Taurus* into *Armenia*; and having (u) vanquished *Artaxias* and taken him Prisoner, marched thence into *Persia*, hoping that by taking the Tribute of that rich Country, and the other Provinces of the *East*, for which they were in Arrear to him, he should gather Money sufficient wherewith to repair all the Deficiencies of his Treasury, and thereby restore all his other Affairs to their former Order and Prosperity.

While he was on these Projects abroad, *Lyfias* was intent on the executing of his Orders at Home, especially in Reference to the

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Jews.

* the Prey, which contrary to his Faith given, he took in *Egypt* from King *Philometor* then a Minor, and partly out of the Gifts of his Friends: But the greatest Part was from Spoils of the many Temples, which he sacrilegiously robbed. *Deipnosoph.* lib. 5. pag. 195.

(r) Μεγαλόψυχος καὶ φιλόδωρος. *Josephus* Antiq. xii. 7. 2.

(s) 1 *Maccab.* iii. 31, 32, &c. *Josephus* ibid.

(t) He was, when he succeeded his Father two Years after, a Youth of nine Years Old.

(u) *Appian.* in *Syriacis.* *Porphyrius* apud *Hieronymum* in *Dan.* xi. 44.

Jews; concerning whom, the King's Command left with him was (w) utterly to extirpate that People out of their Country, and to place Strangers in all its Quarters, and divide the Land by Lot among them. And the Progress which *Judas* made with his Forces in bringing all Places under him wherever he came, hastened *Lyfias* to a speedy Execution of what the King had commanded in Reference to them: For *Philip*, 2 *Maccab.* v. 22. whom *Antiochus* had left at *Jerusalem* in the Government of *Judæa*, seeing how *Judas* grew and increased, wrote hereof to *Ptolemy Macron*, then Governor of the Province of *Cœle-Syria* and *Phœnicia*, to which the Government of *Judæa* was an Appendant, pressing him to a speedy Care of the King's Interest in this Matter; 2 *Maccab.* viii. 8. and *Ptolemy* communicated it to *Lyfias*; whereon, it being resolved forthwith to send an Army into *Judæa*, (x) *Ptolemy Macron* was appointed to have the chief Conduct of the War; who chusing *Nicanor*, one of his especial Friends for his Lieutenant, sent him before with twenty Thousand Men, joining with him *Gorgias*, an old Soldier, greatly experienced in Matters of War for his Assistant. 2 *Maccab.* viii. 9. These having entered the Country were speedily followed thither by *Ptolemy*, with the rest of the Forces designed for this Expedition, which, when all joined together, (y) encamped at *Emmaus*, and there made up an Army of (z) forty Thousand Foot, and seven Thousand Horse; and thither resorted to them another Army of Merchants for the buying of the Captives, which they reckoned would be taken in this War: 2 *Maccab.* viii. 10, 11. For *Nicanor* proposing to raise great Sums of Money this Way, even as much as would be sufficient to pay the Debt of two Thousand Talents, which the King then owed the *Romans* for Arrear of Tribute due to them, by the Treaty of Peace made with them by his Father after the Battle of Mount *Sipylos*, he caused the Sale to be proclaimed in all the neighbouring Countries, promising to sell no fewer than ninety *Jews* for every Talent: For it was resolved to slay all the full grown Men, and sell all the rest for Slaves, and an Hundred and eighty Thousand of the latter at the Price promised, would raise the Sum proposed. Hereon, (a) the Merchants promising themselves great Gains from so cheap a Market, flocked thither with their Silver and Gold in great Numbers, they being no fewer than a Thousand principal Merchants that came to the *Syrian* Camp on this Occasion, besides a much

(w) 1 *Maccab.* iii. 34, 35, 36. *Josephus* Antiq. xii. 7. 2.

(x) 1 *Maccab.* iii. 38. *Josephus* Antiq. xii. 7. 2.

(y) 1 *Maccab.* iii. 40. *Josephus* ibid.

(z) 1 *Maccab.* iii. 39. *Josephus* ibid.

(a) 1 *Maccab.* iii. 41. 2 *Maccab.* viii. 34: *Josephus* Antiq. xii.

a much greater Number of Servants and Assistants, whom they brought thither with them, to help them in carrying off the Slaves they should purchase.

Judas and his Brethren (b) seeing the great Danger which they were threatned with from this numerous Army (for they knew, that they came with Orders to destroy and utterly abolish the whole *Jewish* Nation) resolved to stand on their Defence, and fight for their Lives, their Laws, and their Liberties; and either conquer or die in the Attempt: And six Thousand Men being gathered together after them for this Intent, 2 *Maccab.* viii. 16. *Judas* divided them into four Bands, each consisting of fifteen Hundred Men; 2 *Maccab.* viii. 21, 22. one of these *Judas* himself took the Command of, and committed that of the other three to three of his Brothers, and then led them all to *Mizpa*, there to offer up their Prayers to God for his merciful Assistance to them in the Time of this great Danger; 1 *Maccab.* iii. 46, 47, &c. for *Jerusalem* being at that Time in the Hands of the Heathens, and the Sanctuary trodden under Foot, they could not assemble there for this Purpose; and therefore *Mizpa* being the Place where Men prayed aforetime in *Israel*, there they met together, and addressed themselves to God in solemn fasting and Prayer, for the imploring of his Mercy upon them in this their great Distress, and then marched forth to fight the Enemy; *Judges* xx. 1. 1 *Sam.* vii. 5. but when Proclamation was made according to the Law, *Deuteronomy* xx. 5—8. that all such as had that Year built Houses, betrothed Wives, or planted Vineyards, or were fearful, should depart, 1 *Maccab.* iii. 56. the six Thousand Men which *Judas* had at first were reduced to three Thousand. 1 *Maccab.* iv. 6. However, that valiant Captain of God's People resolving even with these to fight this numerous Army, and commit the Event to God, led forth this small Company into the Field, and pitched his Camp very near that of the Enemy, and there having encouraged them with what was proper to be spoken to them on such an Occasion, did let them know, that he purposed the next Morning to join Battle with the *Syrians*, and ordered them to provide for it accordingly: 1 *Maccab.* iii. 57, 58. But having (c) gotten Intelligence that Evening, that *Gorgias* was marched out of the *Syrian* Camp with five Thousand chosen Foot, and a Thousand of their best Horse, and was leading them through By-ways under the Guidance of some Apostate *Jews*, upon a Design of falling on him in the Night, for the cutting of him off and all there with him by a sudden Sur-

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prize,

(b) 1 *Maccab.* iii. 42, 43, 44. &c. 2 *Maccab.* viii. 12, 13, &c. *Josephus* *ibid.*

(c) 1 *Maccab.* iv. 1, 2, &c. 2 *Maccab.* viii. 16, 17, &c. *Josephus* *ibidem.*

prize, he countermined his Plot by another of the same Kind, and executed it with much better Success. For immediately quitting his Camp, and leaving it quite empty, he marched towards that of the Enemy, and fell upon them, while *Gorgias* was absent on his Night Project, with their best Men, by which they being surprized, and put into great Confusion soon fled, and left *Judas* Master of their Camp, and three Thousand of their Men dead upon the Spot, 1 *Maccab.* iv. 15. But *Gorgias* and his Detachment being still entire, *Judas* withheld his Men from the Spoil and the Pursuit, till these were all vanquished, and this was done without any further fighting, 1 *Maccab.* iv. 18, 19, &c. For *Gorgias*, after having in vain sought for *Judas* in his Camp, and also in the Mountains, where he thought him fled, returned back, and finding on his Return the Camp on Fire, and the main Army broken and fled, he could no longer keep his Men together, but they all flung down their Arms and fled also; whereon *Judas*, with all his Men, put himself on the Pursuit, and therein slew great Numbers more of the Syrian Host, so that the slain in the whole amounted to nine thousand Men; and most of the rest were sore wounded and maimed that escaped from the Battle, 2 *Maccab.* viii. 24. After this *Judas* (d) led back his Men to take the Spoils of the Camp, where they found great Riches, and got all that Money for a Prey, which the Merchants brought thither to buy them with, and several of them they sold for Slaves, who came thither, as to a Market, to have bought them for such. And the next Day after being their Sabbath, they solemnized it with great Devotion, rejoicing, and giving Praise to God for this great and merciful Deliverance, which he had now given unto them, 2 *Maccab.* viii. 26, 27.

Judas and his Followers being flushed with this Victory, and being also, by the Reputation of it, much increased in their Strength through the Number of those that resorted to them hereon, resolved to pursue the Advantage they had gotten for the suppressing of all other their Enemies; and therefore understanding that *Timotheus* Governor of the Country beyond *Jordan*, 2 *Maccab.* viii. 30, 31. and *Bacchides* another of *Antiochus's* Lieutenants in those Parts, were drawing Forces together to annoy them, they marched forthwith against them, and having overthrown them in a great Battle, slew about twenty Thousand of their Men; and having taken their Spoils, they thereby not only enriched themselves, but also got Provisions of Arms and many other Necessaries for the future carrying on of the War. And in this Victory they had the Satisfaction of executing their just Revenge on two

very

(d) 1 *Maccab.* iv. 23, 24, &c. *Josephus* *ibid.*

very signal Enemies of theirs, the one called *Philarches*, who, with *Timotheus*, had done them much Mischief; 2 *Maccab.* viii. 32. and the other *Callisthenes*, who was the Person that put Fire to the Gates of the Temple whereby they were burnt down, 2 *Maccab.* viii. 33. The first they slew in Battle; and the other being driven in the pursuit into a little House, they set it on Fire over his Head, and there made him die in it such a Death, as well suited the Crime, whereby he deserved it. And as to *Nicanor*, tho' he escaped with Life, yet it was in a very ignominious Manner. For finding the Army broken, and the Expedition thereby defeated, he changed his glorious Apparel for that of a Servant; and in this Disguise made his Escape thro' the Midland to *Antioch*, where he was in great Dishonour and Disgrace by Reason of his Miscarriage in this Enterprize, and losing thereby so great an Army, 2 *Maccab.* viii. 34, 35, 36. For the excusing of himself in this Case, he was forced to acknowledge the great Power of the God of *Israel*, alledging, that he fought for his People, because they kept his Law; and that as long as they did so, they would always have him for their Protector, and no hurt could be done unto them. It is most likely *Ptolemy Macron* was not present in any of these Battles, there being no Mention made of him in any of them. Perchance the Affairs of *Syria*, of which he was Governor, then kept him otherwise employed. And therefore, though he came at first to the Camp at *Emaus*, yet he was not present when the Battle was there fought with *Judas*, but left it wholly to be conducted by *Nicanor* his Deputy. And therefore the whole of it is in the History attributed to *Nicanor* without naming *Ptolemy* at all, unless only in the first Appointment of that Expedition.

Anno 165. *Lyfias* on the hearing of the ill Success of the
A. M. 4320. King's Army in *Judæa*, and the great Losses sus-
Judas tained thereby, (e) was much confounded at it. But
Maccabæus 2. knowing how earnest the King's Commands were
Daniel's 70 for the executing of his Wrath upon that People,
Weeks 297. he made great Preparations for another Expedition
against them, and having gotten together an Army of sixty
thousand Foot and five thousand Horse, all choice Men, he put
himself at the Head of them, and marched with them in Person
into *Judæa*, purposing no less than the utter Destruction of that
Country, and all the Inhabitants of it. With this Design, being
entered into it, he pitched his Camp at *Bethsura*, a Town lying to
the South of *Jerusalem*, near the confines of *Idumæa*. There
Judas met him with ten thousand Men, and having, through his

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great

(e) 1 *Maccab.* vi. 26, 26, &c. *Josephus* ibidem.

great Confidence in God's Assistance, with this much inferior Force engaged the numerous Army of *Lyfias*, and having slain five Thousand of them, he put all the rest to flight; whereby *Lyfias* being much dismayed, and also equally astonished at the Valour of *Judas's* Soldiers, who fought as Men ready prepared either to live or die valiantly, returned with his baffled Army to *Antioch*; purposing to come again with greater Force against them another Year.

Upon this Retreat of *Lyfias*, (f) *Judas*, being left Master of the Country, proposed to his Followers their going up to *Jerusalem* for the Recovery of the Sanctuary out of the Hands of the Heathen, and to cleanse and dedicate it anew for the Service of the Lord their God, that his Worship might be there again restored, and daily carried on as in former Times; to which all consenting, he led them up thither, where they found all Things in a very lamentable State. For the City was in rubbish, the Sanctuary desolated; the Altar prophaned; the Gates of the Temple burnt up, Shrubs were in its Courts as in a Forest, and the Priests Chambers pulled down. At the Sight hereof the whole Assembly fell into great Lamentation, and pressed earnestly to have all these Desolations and Profanations removed out of the House of God, that so his Worship might be again performed in it, as in former Times. And accordingly in order hereto, *Judas* having chosen Priests of unblameable Conversation, appointed them to the Work; who having cleansed the Sanctuary, pulled down the Altars which the Heathen had there erected, born out all the defiled Stones of them into an unclean Place, taken down the old Altar which the Heathens had prophaned, built a new one in its Stead of unhewn Stones, according to the Law, and hallowed the Courts, made thereby the whole Temple in all Things again fit for its former Service, *Exod. xx. 25. Deuteron. xxvii. 5. Joshua viii. 31.* But whereas *Antiochus* had in his sacrilegious Pillage of it taken away the Golden Altar of Incense, the Shewbread Table, which was all overlaid with Gold, and the Golden Candlestick (which all three stood in the Holy Place) and had also robb'd it of all its other Vessels and Utensils, and the Service of the Temple could not be perfectly performed without them, *Judas* took Care that all these Defects should be supplied, 1 *Maccab. i. 21, 22, 23. 2 Maccab. v. 16.* For out of the Spoils, which he had taken from the Enemy, he caused to be made a new Altar of Incense, and a new Candlestick all of Gold, and a new Shewbread Table all overlaid with Gold, all three formed in the same Manner as they were before, 1 *Maccab. iv. 49.* And by his

Care

(f) 1 *Maccab. iv. 36, 37, &c. 2 Maccab. x. 1, 2, 3, &c. Josephus Antiq. xii. 7, 6, 7.*

Care all the other Vessels and Utensils both of Gold and Silver, that were necessary for the divine Service, were again provided; and a new Veil was also made to separate between the Holy Place and the Holy of Holies, and there hung in its proper Place. And when all these Things were made ready, and all placed according to their former Order, each in the particular Place, and each for the particular Use, which they were ordained for, a new Dedication of the Altar was resolved on. The Day appointed for it was the twenty-fifth Day of their ninth Month called *Gisleu*, which fell about the Time of the Winter Solstice, 1 *Maccab.* iv. 52. 2 *Maccab.* x. 5. This was the very same Day of the Year, on which three Years before, 1 *Maccab.* i. 59. iv. 54. 2 *Maccab.* x. 5. it had been profaned in the Manner as above related, and two Years after *Judas* had taken on him the chief Command of the *Jews* on his Father's Death, 2 *Maccab.* x. 3. They began the Day early by offering Sacrifices according to the Law upon the new Altar, which they had made, 1 *Maccab.* iv. 52, 53, &c. 2 *Maccab.* x. 1, 2, &c. having first (g) stricken Fire for it, by dashing two Flints against each other, and from the same Fire having lighted the seven Lamps on the Golden Candlestick, that stood in the Holy Place beside the Altar of Incense, they went on in all the other Service; restoring it according to their former Rule in all the Particulars of the divine Worship, which were there used to be performed; and so it continued to be there ever after celebrated without any other Interruption, till the *Romans* finally destroyed the Temple, and thereby put an End to all the Ritual Worship of that Place.

The Solemnity of this Dedication (b) was continued for eight Days together; which they celebrated with great Joy and Thanksgiving for the Deliverance, which God had given unto them. And for the more solemn Acknowledgment hereof they decreed the like Festival to be ever after annully kept in Commemoration of it. This was called the Feast of Dedication. It begun every Year on the said twenty-fifth Day of *Gisleu*, and was continued to the eighth Day after, in the same Manner as were the Passover and the Feast of Tabernacles, (i) during all which Time

L 11 4

(g) 2 *Maccab.* x. 3. N. B. The sacred Fire, which came down from Heaven at the Dedication of *Solomon's* Temple, was extinguished in the Destruction of the Temple by the *Babylonians*, till which Time it had there been kept constantly burning. After that they used no other than common Fire in the Temple. But still they avoided the bringing thither of any Culinary Fire, which had been profaned by other Uses, and therefore kindled it by dashing two Stones one against the other, as is here said.

(b) 1 *Maccab.* iv. 56. 2 *Maccab.* x. 6. *Josephus* Antiq. xii. 7, 6, 7.

(i) *Maimonides* in *Chanucab*.

they all illuminated their Houses by setting up of Candles at every Man's Door, from whence it (k) was called the Feast of Lights.

This Festival Christ honoured, with his Presence at Jerusalem, coming thither of purpose to bear a Part in the solemnizing of it, which implies his Approbation of it, *John x. 22*. And therefore from hence (l) *Gratius* very justly infers, that Festival Days in Memorial of publick Blessings may piously be instituted by Persons in Authority without a divine Command, or (it may be added) the Example of a Person divinely directed observing the same. For the Institution of this Festival was without either, there being neither any divine Precept, nor the Example of any Prophet for the Observance of it. Neither can it be said, that it was at the Feast of any other Dedication, that Christ was present at, save this only, which was instituted by *Judas Maccabeus*. As to the two former Dedications of the Temple, which were had before, first that of *Solomon*, and afterwards that of *Zerubbabel*, though they were very solemnly celebrated at the Time, on which they were performed, yet there was no Anniversary Feast in Commemoration of either of them celebrated afterwards, as there was of this of *Judas Maccabeus*. And if there had, yet the Text in the Gospel clearly pins down the Dedication mentioned in it to the Dedication of *Judas* only. For it tell us, that the Time of its Celebration was in the Winter, which could be said only of this, and not of either of the other two. For that of *Solomon* was in the seventh Month, then called *Ethanim*, afterwards *Tisri*, which fell about the Time of the Autumnal Equinox, *1 Kings viii. 2. 2 Chron. v. 3.* and that of *Zerubbabel* was in their twelfth Month called *Adar*, which fell in the Beginning of the Spring, *Ezra vi. 15, 16, 17.* But that of *Judas Maccabeus* being on the twenty-fifth Day of the Month *Cisleu*, which fell in the Middle of Winter, this plainly demonstrates, that the Feast of Dedication, which Christ was present at in Jerusalem, could be no other Feast, than that which was celebrated in Commemoration of the Dedication performed by *Judas Maccabeus*, and instituted by him for this Purpose.

When the old Altar, which the Heathen had polluted, was pulled down, a Dispute arose, how the Stones of it were to be disposed of. The Heathens having sacrificed on this Altar to their Idol Gods; and some of those Sacrifices having been of unclean Beasts, the Worshipers of the true God then looked on it, and all the Stones of which it was built, as doubly polluted hereby, and therefore no more to be made use of in his Service. And on the other Side,

(k) *Josephus Antiq. xii. 7. 7.*

(l) In Comment. ad *Evangelium St. Johannis x. 22.*

Sic, they having been for many Years sanctified by the Sacrifices, which had been offered thereon to the true God, they were afraid after this of applying them to any prophane or common Use. And therefore being in this Doubt, 1 *Maccab.* iv. 46. they resolved to lay up these Stones in some convenient Place within (m) the Mountain of the House, till there should a Prophet arise, who should shew them, what was to be done with them, so scrupulous were they in this Case. The Place, in which, according to the *Mishna*, those Stones were laid up, was (n) one of the four Closets of the *Beth-Moked*, or the common Fire Room of the Priests attending the Service, that is, that Closet, which lay on the North-west Corner of that Room. But that Closet, according to the Description of it in the same *Mishna* could not be large enough to hold the tenth Part of these Stones. So I cannot take upon me to solve this Difficulty. But suppose the Author of the *Mishna* mistaken.

But though the *Jews* had recovered their Temple, and restored it again to its former sacred Use, yet still there remained one great Thorn in their Sides. For the Fortress was still in the Hands of the Enemy, and strongly garrisoned by them, partly with Heathen Soldiers, and partly (o) with apostate *Jews*, which were the worse of the two, from whence they much annoyed those that went up to the Temple to worship, often falling from thence upon them, and slaying several of them, 1 *Maccab.* i. 36, 37. This (p) Fortress was built by *Apollonius*, when he sacked and destroyed *Jerusalem*, as hath been above related, and stood upon an Eminence over-against the Mountain of the Temple, for which Reason the Place was called *Mount Acra* from the Greek Word *Ακρη*, which signifieth an Eminence or Fortress on the Top of an Hill, which Eminence overtopping the Mountain of the Temple, as being then the higher of the two, had thereby the Command of it, which gave the Soldiers there in Garrison the Advantage, which I have mentioned, of annoying all those who went up thither to worship. For the preventing this, *Judas* at first (q) appointed

Part

(m) All within the outer Wall of the Temple, which made the great Square 400 Cubits on every Side, was called *Har Habbeth*, i. e. the Mountain of the House. All that was within the Wall, that included the Court of *Israel*, and the inner Court, in which the Temple stood, was called *Mikdash*, i. e. The Sanctuary. And the Temple of it including the Porch, the Holy Place, and the Holy of Holies, was called *Hecal*, i. e. The Temple. This is to be understood strictly speaking. For often all these Words are used promiscuously for the Temple in general.

(n) *Middoth* Cap. i. Sect. 6.

(o) *Josephus* Antiq. xii. 7, 6.

(p) 1 *Maccab.* i. 33—35. *Josephus* Antiq. xii. 7, 6.

(q) 1 *Maccab.* iv. 41. *Josephus* *ibid.*

Part of his Army to shut them up within their Fortrefs, and to fight againſt all ſuch as ſhould fall out of it upon any of the People. But finding he could not ſpare ſo many of his Men as was neceſſary for this Blockade, he cauſed the Mountain of the Houſe to (s) be fortified with ſtrong Walls and high Towers built round about it, and placed there a ſtrong Garrifon to defend it; and ſecure thoſe that went up thither to worſhip, from all future Inſults that might be made upon them, either from the Fortrefs, or any other Place.

And whereas the *Idumæans* were at that Time great Enemies to the *Jews*, to ſecure *Jeruſalem* from all Inſults from that Quarter, (t) he fortified *Bethſura* to be a Barrier againſt them. I have (u) formerly ſhewn, that the *Idumæa* or Land of *Edom*, in which thoſe People now dwelt, was not the *Idumæa* or Land of *Edom* which is mentioned in the Scriptures of the Old Teſtament: Wherever this Name occurs in any of thoſe ancient holy Writings, it is to be underſtood of that *Idumæa* or Land of *Edom* only, which lay between the Lake of *Sodom* and the Red Sea, and was afterwards called *Arabia Petræa*, nor are any other *Edomites* ſpoken of in them, than thoſe which inhabited in that Country, excepting only in one Paſſage (w) in the Prophet *Malachi*: But theſe *Edomites* (x) being driven thence by the *Nabathæans*, while the *Jews* were in the *Babylonish* Captivity, and their Land lay deſolate, they then took Poſſeſſion of as much of the Southern Part of it as contained what had formerly been the whole Inheritance of the Tribe of *Simeon*, and alſo half of that which had been the Inheritance of the Tribe of *Judab*, and there dwelt ever after; till at length going over into the Religion of the *Jews*, they became incorporated with them into the ſame Name. And this only is the *Idumæa*, and the Inhabitants of it the only *Edomites* or *Idumæans*, which are any where ſpoken of after the *Babylonish* Captivity.

After

(s) 1 Maccab. iv. 60. *Joſephus* Antiq. xii. 7. 7.

(t) 1 Maccab. iv. 61. *Joſephus* ibid.

(u) Part I. Book. I.

(w) *Malachi* i. 3, 4. There God ſpeaks, v. 3. of his having laid the Mountains and Heritage of *Eſau* waſte, which was done on their Expulſion by the *Nabathæans* out of that mountainous Country, lying between the Red Sea and the Lake of *Sodom*, where they formerly had their Inheritance. The 4th Verſe contains their Brag, that they would return again into this their ancient Country, rebuild the deſolated Cities, which they formerly there poſſeſſed, and again dwell in them. But hereto, God by the Mouth of his holy Prophet, denies them Succeſs, telling them, that as faſt as they ſhould build, he would pull down again, and ſo accordingly it happened; for the *Edomites* could never again recover that Country.

(x) See an Account hereof in the firſt Part of this Hiſtory, Book I. under the Year 740.

After their coming into this Country, *Hebron*, which had formerly been the Metropolis of the Tribe of *Judah*, thenceforth became the Metropolis of *Idumæa*, and in the Road between that and *Jerusalem* lay *Bethsura*, at the Distance of five Furlongs from the latter, saith the Author of the second Book of *Maccabees*, Chap. xi. 5. but others put it at a much greater Distance, and these seem to be nearest to the Truth of the Matter.

Anno 164. In Autumn this Year began a Sabbatick Year, A. M. 4321. and ended in the Autumn of the Year following.

Judas When the neighbouring Nations round about, *Maccab. 3.* heard that the *Jews* had again recovered the City *Daniel's 70* and Temple of *Jerusalem*, new dedicated the Sanctuary, erected a new Altar in it, and again restored the *Jewish* Worship in that Place, they were much moved with Envy and Hatred against them hereon. *1 Maccab. v. 1, 2.* And therefore taking Council together against them, resolved to act in concert together for their utter Extirpation, and began to execute this Resolution, by putting all of them to Death who were found sojourning any where among them; purposing to join with *Antiochus* for the effecting of all the rest, in the utter Destruction of the whole Race of *Israel*.

But *Antiochus* dying in the Interim, this broke all the Measures, which they had concerted together for this Mischiefe; for on his passing into *Persia* to gather up the Arrears of Tribute which were there due to him, being told, that the City of *Elymais* in that Country was greatly renowned for its Riches both of Gold and Silver, *1 Maccab. vi. 1, 2, &c.* and that there was in it a Temple (y) of *Diana*, in which were vast Treasures, he marched thither with Intent to take the City, and spoil that and the Temple in it, in the same Manner as he had done at *Jerusalem*: But on Forenotice had of this Design, the People of the Country round about, as well as the Inhabitants of the City, joining together in Defence of their Temple, beat him off with Shame and Confusion, whereon, he retired to *Ecbatana* in *Media*, greatly grieved for this Baffle and Disappointment. *2 Maccab. ix. 3.* On his Arrival thither, News came to him of what had happened to *Nicanor* and *Timotheus* in *Judæa*; *2 Maccab. ibid.* at which being exceedingly enraged, he hastened back with all the Speed he was able, to execute the utmost of his Wrath upon the People of the *Jews*; breathing nothing else but Threats of utter Destruction, and utter Extirpation against them all the Way as he went. *1 Maccab. vi. 4, 5.* As he was thus hastening towards the Country of *Babylonia*, thro' which

(y) *Polybius* saith it was a Temple of *Diana* (in excerptis *Valesii* pag. 144) and so saith *Josephus* *Antiq. xii. 9. 1.* But *Appian* (in *Syriacis*) saith that it was a Temple of *Venus*.

which he was to pass in his Return, he met on the Road with other Messengers, which brought him an Account how the Jews had defeated *Lysias*, recovered the Temple of *Jerusalem*, pulled down the Images and Altars which he had there erected, and restored that Place to its former Worship; 1 *Maccab.* vi. 6. at which, being enraged to the utmost Fury, he commanded his Chariotter to double his Speed, that he might be the sooner on the Place to execute his Revenge upon this People; threatening as he went, that he would make *Jerusalem* a Place of Sepulture for the Jews, wherein he would bury the whole Nation, destroying them all to a Man: But while these proud Words were in his Mouth, the Judgments of God overtook him; 2 *Maccab.* ix. 5, 6. for he had no sooner spoken them, but he was smitten with an incurable Plague, a great Pain seizing his Bowels, and a grievous Torment following thereupon in his inward Parts, which no Remedy could abate. However, he would not slacken his Speed, but still continuing in the same Wrath, he drove on in the same Haste to execute it; 2 *Maccab.* ix. 7. till at length his Chariot overthrowing, he was cast to the Ground with such Violence, that he was sorely bruised and hurt in all the Members of his Body; whereon he was put into a Litter; but not being able long to bear that, he was forced to put in at a Town (x) called *Tabae*, (a) lying in the Mountains of *Paratocene*, (b) in the Confines of *Persia* and *Babylonia*, and there betake himself to his Bed; 1 *Maccab.* vi. 8. where he suffered horrid Torments both in Body and Mind: For in his Body, a filthy Ulcer broke out in his secret Parts, wherein were bred an innumerable Quantity of Vermin continually flowing from it, and such a Stench proceeded from the same, as neither those that attended him, nor he himself could well bear; 2 *Maccab.* ix. 9. and in this Condition (c) he lay languishing and rotting till he died: And all this while the Torments of his Mind were as great as the Torments of his Body, caused by the Reflections which he made on his former Actions. 1 *Maccab.* vi. 8 — 13. *Polybius* (d) tells us of this, as well as *Josephus*; and the Authors of the first and second Book of *Maccabees*; and adds hereto, that it grew so far upon him, as to come to a constant *Delirium*, or State of Madness, by Reason of several Spectres and Apparitions of evil Spirits, which he imagined were continually about him; reproaching, and stinging his Conscience, with Accusations of his past evil Deeds which he had been guilty of. *Polybius*

(x) *Polybius* in excerptis *Valesii* pag. 144.

(a) *Q. Curtius* lib. 5. cap. 13.

(b) *Strabo* lib. 11. pag. 522, & 524.

(c) *Appian* in *Syriacis*. 1 *Maccab.* vi. 9, 10. 2 *Maccab.* ix. 9, 10, 11.

(d) In excerptis *Valesii* pag. 144.

bis saith this was for the sacrilegious Attempt which he made upon the Temple of *Diana* in *Elymais*; overlooking that which he had actually executed upon the Temple at *Jerusalem*; *Josephus* (e) reproves him for this, and with much more Reason and Justice lays the whole Cause of his suffering in this Sickness, as (f) did also *Antiochus* himself, to what he did at *Jerusalem*, and to the Temple of God in that Place; and the horrid Persecution, which he thereon raised against all that Worshipped him there: For the Sacrilege at *Elymais* was only attempted, that at *Jerusalem* was fully committed, with horrid Impiety against God, and with as horrid Cruelty against all those that served him there; and the former Sacrilege, if it had been committed, had been only against a false Deity, but the latter was against the true God, the great and almighty Creator of Heaven and Earth. However, it is a great Confirmation of what is above related out of *Josephus*, and the two Books of the *Maccabees*, of the signal Judgment of God, which was executed upon this wicked Tyrant, that *Polybius*, an Heathen Author, doth agree with them herein, as to the Matter of Fact, tho' he differs from them in assigning a wrong Cause for it. It seems *Antiochus* being at length awakened by his Afflictions became himself fully sensible, that all his Sufferings in them were from the Hand of God upon him for what he had done against the Temple at *Jerusalem*, and his Servants that worshipped him there; for he (g) acknowledged all this before his Death, with many Vows of what he would do for the repairing of all the Evil which he had there done, in case he should again recover: But his Repentance came too late; God would not then hear him; and therefore, after having languished out awhile in this miserable Condition, and under these horrid Torments of Body and Mind, (h) he at length, being half consumed with the Rottenness of his Ulcer, gave up the Ghost, and died, after he had reigned (i) full eleven Years: And I cannot forbear here remarking, that most of the great Persecutors have died the like Death, by being smitten of God

(e) *Josephus* Antiq. xii. 9. 1.

(f) 1 *Maccab.* vi. 12, 13. 2 *Maccab.* ix. 11 — 17. *Josephus* ibid.

(g) 1 *Maccab.* vi. 12, 13. 2 *Maccab.* ix. 11 — 18. *Josephus* Antiq. xii. 9. 1.

(h) 1 *Maccab.* vi. 16. 2 *Maccab.* ix. 28. *Josephus* ibid. *Appian* in *Syriacis*. *Polybius* in excerptis *Valesii* pag. 144. *Hieronymus* ad *Dan.* xi. 36. *Eusebius* in *Chronico*.

(i) So say *Porphry*, *Eusebius*, *Jerom*, and *Sulpitius Severus*. But the Author of the first Book of *Maccabees* saith, he begun his Reign in the 137th Year of the Kingdom of the *Greeks*, and died the 149th Year, which makes him reign 12 Years: For the reconciling of this, it must be said that he began his Reign in the Ending of the 137th Year, and ended it in the Beginning of the 149th Year of that *Era*.

God in the like Manner in the secret Parts. Thus died *Herod*, the great Persecutor of *Christ* and the Infants at *Bethlehem*; and thus died *Galerius Maximianus*, the Author, and the great Persecutor of the tenth and greatest Persecution against the Primitive Christians; and thus also died *Philip II.* King of *Spain*, as infamous for the Cruelty of his Persecutions, and the Numbers destroyed by it, as any of the other three. As to the Manner of *Herod's* Death, I shall have Occasion to speak of it hereafter in its proper Place; and as to the Death of the other two, that of *Galerius* is described by (k) *Eusebius* and (l) *Lactantius*; and that of *Philip II.* by (m) *Mezeray*; and to these Authors I remit the Reader for an Account of them.

Antiochus the Great having attempted the like Sacrilege in the Country of *Elymais*, as *Antiochus* his Son did in the City of *Elymais*, and perished in it, (n) as hath been above related, this hath made some think, that the Parity of Names hath been the Cause of this Parity of Facts being attributed to both, and that only one of them was guilty of this sacrilegious Attempt, which is related of both. And on this Supposition *Scaliger* (o) chargeth *Jerom* with a Blunder for saying in his Comment on the eleventh Chapter of *Daniel*, that *Antiochus the Great* fighting against the *Elymæans*, was cut off by them with all his Army: For he will have it, that this was not true of *Antiochus the Great*, but only of *Antiochus Epiphanes*; and yet many other Authors attest the same Thing with *Jerom*, that *Antiochus the Great* was thus cut off in the sacrilegious Attempt; and none say it of *Antiochus Epiphanes*; for he escaped from the Battle, tho' he lost many of his Men in it, and died afterwards; so saith *Appian*, (p) and so saith *Polybius*, (q) as well as *Josephus*, and both the Authors of the first and second Books of the *Maccabees*. And altho' both the Sacrileges were attempted in the Country of the *Elymæans*, yet it was not upon the same Temple that the Attempt was made: That of *Antiochus the Great* was upon the Temple of *Belus*, the great God of the *East*; and that of *Epiphanes* was upon the Temple of *Diana*; and that there was a *Persian Diana* (r) *Tacitus* tells us; and that this Goddess had a Temple among the *Elymæans* is attested by *Strabo*, (s) who

(k) Hist. Eccles. viii. 16.

(l) De Mortibus Persecutorum cap. 33.

(m) History of France under the Year 1598.

(n) Part II. Book II. under the Year 187.

(o) In animadversionibus ad *Eusebii* Chronicon. sub N° 1825. pag. 140.

(p) In Syriacis.

(q) In excerptis *Valesii* pag. 144.

(r) Annalium lib. 3. cap. 62.

(s) Lib. 16. pag 744.

who tells us also of it, that it was very rich; for he saith, that it being afterwards plundered by one of the *Partbian* Kings, (t) he took from it ten Thousand Talents. This Temple, *Strabo* tells us was called *Azara*, or rather, as *Casaubon* (u) corrects it, *Zara*: Hence probably *Diana* was called (w) *Zaretis* among the *Persians*.

Antiochus Epiphanes having been a great Oppressor of the Church of God under the *Jewish* Economy; more is prophetically said of him in the Prophecies of *Daniel*, than of any other Prince which these Prophecies relate to; the better half of the eleventh Chapter, that is, from the twentieth Verse to the forty-fifth, which is the last of that Chapter, is wholly concerning him, and there are several Passages also in the eighth and twelfth Chapters which relate to him. The whole may be divided into two Parts, whereof, the first is concerning his Wars with *Egypt*, and the second is concerning the Persecutions and Oppressions brought by him upon the *Jewish* Church and Nation; and these were all fulfilled in the Actions of his Reign. [See a more distinct Explication of these Prophecies of *Daniel* in Lit. Accompl. of Prophecies pag. 27 — 49.]

And first, as to his Wars in *Egypt*, what is said in Chapter xi. ver. 25, 40, 42, 43. was accomplished in his second Expedition into that Country, and the Actions done by him therein which are above related. What is in the 26th Verse was fulfilled by the Revolt of *Ptolemy Macron* from King *Philometor*, and the Treachery and Male-administration of *Lanæus*, *Eulæus*, and other Ministers and Officers employed under him. What is in the 27th Verse had its Completion in the meeting of *Antiochus* and *Philometor* at *Memphis*, where the two Kings (x) frequently ate at the same Table, and conferred together seemingly as Friends, *Antiochus* pretending to take upon him the Care of the Kingdom, for the Interest of *Philometor* his Nephew, and *Philometor* pretending to confide in *Antiochus*, as his Uncle, in all that he was thus doing: But both herein *spoke Lies* to each other; for in Reality they both intended quite the contrary: *Antiochus's* Design being, under the Pretence abovementioned, to seize all *Egypt* to himself; and *Philometor's* to take the first Opportunity to disappoint him of it, as accordingly at length he did by his Agreement with his Brother and the *Alexandrians*, as is above related. Whereon, followed what is foretold in the 29th and 30th Verses of the same Chapter; for *Antiochus* on his hearing of this Agreement pulled off his Vizard, and openly owned his Design for the usurping of *Egypt* to himself,

(t) *Strabo* ibid.

(u) In Notis ad paginam 744.

(w) *Hesychius* in voce *Ζαρητις*.

(x) *Hieronymus* in *Danielem* xi. 27.

himself, and for the full executing of it, returned and came again towards the South, that is, into Egypt, in his second Expedition into that Country: But he did not then prevail, nor was the former the same with the latter Attempts (i. e. in his Success) upon that Country, because of the Ships that came from Chittim (i. e. the Country of the Græcians) against him, which brought Popilius Lenas, and the other Roman Ambassadors to Alexandria, who made him to his great Grief return out of Egypt, and quit all his Designs upon that Country. And here ended all the Prophecies of Daniel, which relate to the Wars that were between the Kings of Syria, and the Kings of Egypt: For in those Prophecies which relate to these Times, the Kings of the North were the Kings of Syria, and the Kings of the South the Kings of Egypt, as hath been above related.

As to the other Part of Daniel's Prophecies of this King, which relate to the Persecutions and Oppressions that he brought upon the Jewish Church and Nation, what is said in Chapter xi. ver. 22. of the Prince of the Covenant being broken before him, foreshewed what he did to Onias the High-Priest, who was deposed and banished by him, and at length murdered by one of his Lieutenants: For the High-Priest of the Jews was the Prince of the Mosaic Covenant. What is said in the 28th Verse, of his Heart being set against the holy Covenant on his returning from Egypt, and of the Exploits which he did thereon, foreshewed what he did to Juda and Jerusalem on his Return from his Expedition into the said Country of Egypt; when, without a Cause, he murdered and enslaved so many of the Jewish Nation, and robbed the City and Temple of Jerusalem of all their Riches and Treasure. What is said in the 30th Verse foretold the Grief with which he returned from his second and last Expedition into Egypt, by Reason of the Baffle which he then met with from the Romans, of all his Designs upon that Country, and the Indignation and Wrath, which then, in his irrational Fury, he vented upon the Jewish Church and Nation, in sending Apollonius to destroy Jerusalem, and coming himself to make to cease the Jewish Worship in that Place. I say that this was the second and last Expedition of Antiochus into Egypt, as owning no more either from the Books of Maccabees, or from Josephus; how fond soever Dr. Prideaux is of four such Expeditions, What is contained in the 31st Verse, and those that follow to the 40th agreeable to what was before prophesied, Chapter viii. ver. 9—12, and ver. 23—25. foretold his taking away the daily Sacrifice; and all else, that he did for the suppressing of the Jewish Worship, and the destroying of the whole Jewish Nation, which is above related.

Never were any Prophecies delivered more clearly, or fulfilled more exactly, than all these Prophecies of Daniel were. Porphyry, who

who was a great Enemy to the Holy Scriptures, as well of the Old Testament as of the New, (y) acknowledged this: And therefore he contends, that they were historical Narratives written after the Facts were done, and not prophetic Predictions foretelling them to come. This *Porphyry* (z) was a learned Heathen, born at *Tyre*, in the Year of Christ 233, and there called (a) *Malchus*; which Name on his going among the *Greeks*, he changed into that of *Porphyry*; that signifying the same in the *Greek* Language, which *Malchus* did in the *Phœnician*, the Language then spoken at *Tyre*: He being a bitter Enemy to the Christian Religion, (b) wrote a large Volume against it, containing fifteen Books, whereof the twelfth was wholly against the Prophecies of *Daniel*: These concerning the *Persian* Kings and the *Macedonian* that reigned as well in *Egypt* as in *Asia*, having been all, according to the best Historians, exactly fulfilled, he could not disprove them by denying their Completion; and therefore for the overthrowing of their Authority he took the quite contrary Course, and laboured to prove their Truth, and from (c) hence alledged, that being so exactly true in all Particulars, they could not therefore be written by *Daniel* so many Years before the Facts were done, but by some one else under his Name, who lived after the Time of *Antiochus Epiphanes*: For the making out of which, his main Argument was, that all contained in the Prophecies of *Daniel*, relating to the Times preceding the Death of *Antiochus Epiphanes* was true, and all that related to the Times which followed after was false. The latter Proposition he belaboured, thereby to overthrow all that the Christians alledged from these Prophecies for the *Messiah*, which he would have thought to be all false; and the other Proposition he endeavoured to clear, thereby to make out that the whole Book was spurious, not written by *Daniel*, but by some one else after the Facts therein spoken of were done; as if that could not be prophetically foretold which was so exactly fulfilled: And for this Reason was it that he took upon him to prove those Facts to be so exactly true as in those Prophecies contained. For which Purpose he made use of the best *Greek* Historians then extant: (d) Such were, *Callinicus Sutorius*, *Diodorus Siculus*, *Hieronymus*, *Polybius*, *Pofidonius*, *Claudius Theon*, and *Andronicus Ahypius*, and from them

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made

(y) Apud *Hieronymum* in Proœmio ad Comment. in *Danielem*.

(z) Vide *Holstenium* in *Vita Porphyrii*, & *Vossium* de *Historicis Græcis*, lib. 2. cap. 16.

(a) *Malchus* from the *Phœnician* or *Hebrew* Word *Melec*, signifieth King, and *Πορφύριος* did the same in *Greek*, that is, one that wore Purple, which none but Kings and Royal Persons then did.

(b) *Hieronymus* in Proœmio ad Comment. in *Danielem*.

(c) *Hieronymus* *ibid*.

(d) *Hieronymus* *ibid*.

made evident Proof, that all that is written in the eleventh Chapter of *Daniel* was truly, in every Particular, acted and done in the Order as there related, and from this Exactness of Completion endeavoured to infer the Assertion mentioned; that these Prophecies were written after the Facts were done, and therefore are rather historical Narratives relating Things past, than prophetic Predictions foreshewing Things afterwards to come: But *Jerom* turns the Argument upon him, and with more Strength of Reason infers, that this Way (e) of opposing these Prophecies gives the greatest Evidence of their Truth, in that, what the Prophet foretold is hereby allowed to be so exactly fulfilled, that he seemed to Unbelievers not to foretell Things to come, but to relate Things past. [And this, because the genuine Antiquity of this Prophecy is plainly undeniable: See Lit. Accompl. of Proph. pag. 49—53.] *Jerom* in his Comments on *Daniel* makes use of the same Authors that *Porphyry* did; and what is in these Comments are all the Remains which we now have of this Work of that learned Heathen, or of most of those Authors which he made use of in it: For this whole Work of *Porphyry*'s is now lost, as are also most of the Histories abovementioned; which he quotes in it; for the Histories of *Callinicus Sutorius*, (f) *Hieronymus*, (g) *Posidonius*, (h) *Claudius Theon*, and *Andronicus Alypius*, are wholly perished, as is also the greatest Part of *Polybius* and *Diodorus Siculus*. Had we all these extant, we might from them be enabled to make a much clearer and fuller Explication of these Prophecies, especially (i) from *Callinicus Sutorius*, (k) who lived in the Time of *Antoninus Pius* the Roman Emperor, and having (l) in ten Books written an History of the Affairs of *Alexandria*, included therein much of the Jewish Transactions. And it is to be lamented, that not only these Authors, and this Work of *Porphyry*'s, in which he made so much Use of them, are now lost, but that also the Books of *Eusebius*, *Apollonarius*, and *Methodius*, (m) which they wrote

(e) *Jerom* speaking of *Porphyry* as to this Matter hath these Words, — Cujus impugnatio Testimonium veritatis est. Tanta enim dictorum fides fuit, ut Propheta incredulis hominibus non videatur futura dixisse, sed narrasse præterita. In Proemio ad Comment. in *Danielem*.

(f) This *Hieronymus* wrote an History of the Successors of *Alexander*. See of him above, Part I. Book VIII, under the Year 311.

(g) *Posidonius* was of *Apamea* in *Syria*, and wrote in LII Books, a continuation of *Polybius* down to the Wars of *Cæsar* and *Pompey*, in which Time he flourished.

(h) Who *Claudius Theon*, and *Andronicus Alypius* were, or of what Times they wrote, we have no Account.

(i) *Hieronymus* in *Danielem* xi. 22, 23, &c.

(k) For he was Contemporary with *Galen*, who lived in that Time. *Suidas* in Καλλίστου.

(l) *Suidas* ibid.

(m) *Hieronymus* in Proemio prædicto.

wrote in Answer to this Heathen Adversary, have all undergone the same Fate; and are, in like Manner, to the great Damage both of divine and human Knowledge, wholly lost, excepting only some few Scraps of *Methodius*, preserved in Quotations out of him by *John Damascen*, and *Nicetas*: For were these still extant, especially that of *Apollonarius*, (n) who wrote with the greatest Exactness of the three, no doubt, much more of those Authors would have been preserved in Citations from them, than we now have of them; there being at present no other Remains of those ancient Historians (excepting *Polybius* and *Diodorus Siculus*) but what we have in *Jerom's* Comments on *Daniel*, and his Proem to them.

Jerom and *Porphry* exactly agree in their Explication of the eleventh Chapter of *Daniel*, (o) till they come to the 21st Verse: For what follows from thence to the End of the Chapter, was all explained by *Porphry* to belong to *Antiochus Epiphanes*, and to have been all transacted in the Time of his Reign; but *Jerom* here differs from him, and saith that most of this, as well as some Parts of the eighth and twelfth Chapters of the same Book, relate principally to *Antichrist*; that altho' some Particulars in these Prophecies had a typical Completion in *Antiochus Epiphanes*, yet they were all of them wholly and ultimately fulfilled only in *Antichrist*; and this he saith was the general Sense of the Fathers of the Christian Church in his Time. And he explains it by a Parallel taken from the 71st Psalm (i. e. the 72d, according to the *Septuagint*) which in some Parts of it was typically true of *Solomon*, and therefore it is called a Psalm for *Solomon*, but was wholly and ultimately only so of *Christ*: And therefore he would have these Prophecies, which are in the eighth Chapter of *Daniel*, ver. 9 — 12. and ver. 23 — 26. and Chapter eleven, ver. 21 — 45. and Chapter twelve, ver. 6 — 13. to be fulfilled in the same Manner; that is, in Part and typically in *Antiochus*, but wholly and ultimately only in *Antichrist*. The Truth of the Matter seems to be this, that as much of these Prophecies as relate to the Wars of the King of the North, and the King of the South (that is, the King of Syria, and the King of Egypt) As also so much of these Prophecies, as related to the Prophanation and Persecution which *Antiochus Epiphanes* brought upon the Jewish Church, was all not typically but completely fulfilled, and that literally too in those Prophanations and Persecutions. [For all this double Sense of Prophecies is little more than a Dream of *Jerom's*, and never heard of till the IVth. Century.] But in the Death of *Antiochus Epiphanes*, all the Prophecies of *Daniel* that were concerning him, or any other of the Macedonian Kings, that reigned either in Egypt or Asia, having here, as far as they related only to them, a full ending, I shall here also end this Book.

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THE

(n) *Philostorgius* lib. 8. cap. 14. (o) *Hieronymus* in Comment. ad *Danielem* xi. 21. & in Proemio ad Comment. prædict.

THE
HISTORY
OF THE
OLD and NEW Testament,

Including that of the

JEW S, and that of the Neighbouring Nations; from the Creation of the World to the Time of CHRIST.

PART II. BOOK IV.

Anno 164.

A. M. 4321.

Judas

Maccab. 3.

Daniel's 70

Weeks 298.

ANTIOCHUS *Epiphanes* being dead, was succeeded in the Kingdom (a) by *Antiochus* his Son, a Minor of nine Years Old: Before his Death he called to him *Philip* a Favourite of his, and one of those who had been brought up with him, and constituted him Regent of the Syrian Empire during the Minority of his Son, delivered to him his Crown, his Signet, and all other his Ensigns of Royalty, giving him in especial Charge carefully to bring up his Son in such Manner as should best qualify him to reign: But when *Philip* came to *Antioch*, he found this Office there usurped by another. For (b) *Lysias*, as soon as he heard of the Death of *Epiphanes*, took *Antiochus* his Son, who was then under his Care, and placed him on the Throne, giving him the Name of *Antiochus Eupator*, and assumed to him-

(a) *Appian* in *Syriacis*. *Eusebius* in *Chron.* 1 *Maccab.* vi. 17. 2 *Maccab.* ix. 29. & x. 10. 11. *Josephus* *Antiq.* lib. 12. cap. 14.

(b) 1 *Maccab.* vi. 17. 2 *Maccab.* x. 11. *Appian.* & *Josephus* *ibid.*

self the Tuition of his Person, and the Government of his Kingdom, without any Regard had to the Appointment of the dead King. And *Philip* finding himself too weak to contend with him about it, 2 *Maccab.* ix. 29. fled into *Egypt*, hoping there to have such Assistance as should enable him to make good his Claim to that which *Lyfias* had usurped from him.

At this Time *Ptolemy Macron*, Governor of *Cælo-Syria* and *Phœnicia*, from being a great Enemy to the *Jews* becoming their Friend, remitted of the Rigour of his Persecutions against them, and, as far as in him lay, endeavoured to have Peace made with them; which Handle being laid hold of by some of the Courtiers to accuse him before the King, they sat very hard upon him, calling him Traitor at every Word, because having been trusted by *Ptolemy Philometor* with the Government of *Cyprus*, he had gone over to *Antiochus Epiphanes*, and treacherously delivered up that Island unto him, 2 *Maccab.* x. 11, 12, 13. For it seems how beneficial soever the Treason was, the Traitor was still odious unto them for it. Whereon he was deprived of his Government, and *Lyfias* was placed in it in his Stead; and no other Station being assigned him, where he might be supported with Honour or Sufficiency of Maintenance suitable to his Degree, he could not bear this fall, and therefore poisoned himself and died. And this was an End, which his Treachery to his former Master, and the great Hand he had in the cruel and unjust Persecution of the *Jews*, sufficiently deserved.

In the Interim, *Judas Maccabæus* was not idle. For hearing how the neighbouring Nations of the Heathens had confederated to destroy the whole Race of *Israel*, and had already begun it, by cutting off as many of them as were within their Power (as hath been already mentioned) he marched out with his Forces to be revenged on them, 1 *Maccab.* v. 1, 2, 3. and whereas the *Edomites* had been the forwardest in this Conspiracy, and having joined with *Gorgias*, who was the Governor for the King of *Syria* in the Parts thereabout, had done them much Mischief, he began first with them, 2 *Maccab.* x. 14, 15. and having fallen into that Part of their Country, which was called *Acrabattene*, he there slew of them no fewer than twenty thousand Men, 1 *Maccab.* v. 3. 2 *Maccab.* x. 16, 17. From thence he led them against the Children of *Ben*, 1 *Maccab.* v. 4, 5. 2 *Maccab.* x. 18—23. another Tribe of the *Edomites*, that had been very troublesome to them; and having beaten them out of the Field, shut them up in two of their strongest Fortresses; and after having besieged them there for some Time, at length took them both, and put all he found in them to the Sword, who were about twenty Thousand more. Some few were saved from this Carnage by bribing some of the Soldiers to let them escape, but *Judas* having gotten Know-
ledge

ledge of it, convicted them of the Treachery before the rest of the People of the *Jews* that were with him, and caused them to be put to Death for it, 2 *Maccab.* x. 21, 22.

After this, *Judas* passed over *Jordan* into the Land of the *Ammonites*, where he had many conflicts with the Enemies of the *Jews*; and having slain great Numbers of them, took *Jazar*, with the Villages belonging thereto, and then returned again into *Judæa*, 1 *Maccab.* v. 6—8.

Timotheus, who was Governor for the King of *Syria* in those Parts, the same whom *Judas* had overcome two Years before, being much exasperated by this Inroad made upon his Province, gathered together all the Forces he was able, even a very great Army both of Horse and Foot, and with them invaded *Judæa*, purposing no less, than utterly to destroy the whole Nation of the *Jews*, 2 *Maccab.* x. 24—38. Whereon *Judas* went forth with his Army to meet him, and they having all with humble Supplication and earnest Prayer recommended their Cause to God, in Confidence of his merciful Assistance, engaged these numerous Forces with such Courage and Vigour, that they overthrew them with a great Slaughter, there being then slain of them twenty thousand five hundred Foot, and six thousand Horsemen. Whereon *Timotheus* fled to *Gazara*, a City of the Tribe of *Ephraim*, near the Field of Battle, where *Chereas* his Brother was Governor. *Judas* pursuing him thither beset the Place, and having taken it on the fifth Day, there slew *Timotheus*, *Chereas* his Brother, and *Apollophanes*, another prime Leader of the Army.

The Heathen Nations, that lived about the Land of *Gilead*, hearing of this Overthrow, and the Death of so many of their Friends that were slain in it, for the Revenge hereof, gathered together with Purpose to cut off and destroy all the *Jews* in those Parts, 1 *Maccab.* v. 9—13. And falling first on those that dwelt in the Land of *Tob*, which lay to the East of *Gilead*, slew a thousand Men of them, took their Goods for a Spoil, and carried their Wives and Children into Captivity. Whereon most of the other *Jews* that dwelt in those Parts, for the avoiding of the like Ruin, fled to a strong Fortrefs in *Gilead* called *Dathema*, and there resolved to defend themselves; which the Heathen hearing of, forthwith drew thither in a great Body, under the Command of another *Timotheus*, the Successor, and most likely the Son of the former *Timotheus*, that was slain at *Gazara*, to besiege them. At the same Time the Inhabitants of *Tyre*, *Sidon*, *Ptolemais*, and the other Heathens thereabout, were drawing together to cut off and destroy all the *Jews* of *Galilee*, in the same Manner as had been attempted in *Gilead*, 1 *Maccab.* v. 13, 14. *Judas* being hereon sent to for Help both from *Gilead*, and *Galilee* on this Exigency, 1 *Maccab.* v. 16, 17. by the Advice of the Sanhedrim, or General

neral Council of the *Jews*, whom he consulted on this Occasion, divided his Army into three Parts; with the first Part consisting of eight thousand Men, he and *Jonathan* his Brother marched for the Relief of the *Gileadites*; with the second, consisting of three Thousand, *Simon*, another of his Brothers, was sent into *Galilee*, 1 *Maccab.* v. 20. and the rest were left at *Jerusalem*, under the Command of *Joseph* and *Azarias*, two prime Leaders, for the Defence of that Place, and the Country adjacent, 1 *Maccab.* v. 18, 19. To whom *Judas* gave strict Charge not to engage with any of the Enemy, but to stand wholly upon the Defensive, till he and *Simon* should be again returned.

Judas and *Jonathan* passing over *Jordan*, 1 *Maccab.* v. 24—36. in their Way from thence to *Gilead*, marched through some Part of the Country of the *Nabathæans*; with whom having Peace, they learnt from them the great Distress which their Friends were then in. For not only those in *Dathema* were hardly pressed by a strict Siege; but all the rest of the *Jewish* Nation, that were in *Bossora*, *Bosor*, *Casphon*, *Maked*, and the other Cities of *Gilead*, were there closely shut up, and imprisoned, with Intention, on the taking of the Fortrefs of *Dathema*, to have them all put to Death in one Day. Whereon *Judas* and *Jonathan* immediately falling on *Bossora*, surprized the City; and having slain all the Males, taken their Spoils, and freed their Brethren who were there imprisoned for Slaughter, set the City on Fire; and then marching all Night from thence towards *Dathema*, came thither the next Morning, just as *Timotheus* and all his Forces were storming the Place. Whereon falling on them behind, they put them all to the Rout. For being surprized with this sudden and unexpected Assault, and terrified with the Name of *Judas*, they were seized with a panic Fright, and therefore immediately flung down their Arms and fled; and *Judas* slew of them in the Pursuit about eight thousand Men. After this, *Judas* took *Maspha*, *Casphon*, *Maked*, *Bosor*, and all the Cities of *Gilead*, where the *Jews* were oppressed; and having thereby delivered them from the Destruction designed for them, he treated all those Places in the same Manner as he had *Bossora*, that is, slew all the Males, took their Spoils, and set the Cities on Fire, and then returned to *Jerusalem*.

And *Simon's* Success in *Galilee* was not much inferior, 1 *Macc.* v. 21, 22, 23. For on his coming into that Country, he had there many Conflicts and Encounters with the Enemy; in all which carrying the Victory, he at length drove all those Oppressors out of their Country; and having pursued them to the very Gates of *Ptolemais*, slew of them in that Pursuit, about three thousand Men, and took their Spoils. But finding that the *Jews* of those Parts could not well be any longer there protected, by

Reason of the great Number of their Enemies in the Regions round about them, and the Difficulty of succouring them at so great a Distance from *Jerusalem*, he gathered them all together, Men, Women, and Children, with their Stuff, and all other their Substance, to carry them with him into the Land of *Judah*, where being nearer to the Protection of their Brethren they might live under it in better Security. And he having accordingly on his Return brought them thither with him, they were disposed of for the repeopling those Places, which had been desolated by the Enemy during the Persecution of *Antiochus Epiphanes*.

Thus the two Parties, that were sent forth on the two Expeditions mentioned, had both full Success in them, and returned with Honour and Triumph. But it did not so happen to the third Party that was left at Home. For *Joseph* and *Azarias*, who were entrusted with the Command of them, *1 Maccab. v. 55—62.* hearing of the noble Exploits, which *Judas* and *Jonathan* did in *Gilead*, and *Simon* in *Galilee*, thought to get them also a Name by doing the like; and therefore, contrary to the Orders that had been strictly given them by *Judas* on his Departure, not to fight with any, till he and *Simon* should be again returned, led forth their Forces in an ill-projected Expedition against *Jamnia*, a Sea-port on the *Mediterranean*, thinking to take the Place. But *Gorgias*, who commanded in those Parts for the King of *Syria*, falling upon them, put their whole Army to flight, and slew of them in the Pursuit about two thousand Men. Thus this rash Attempt, made contrary to Orders given, ended in the Confusion of those that undertook it. But *Judas* and his Brothers for their noble Deeds, and many valiant Exploits, grew greatly renowned in the Sight of *Israel*; and also among the Heathens where-ever their Names were heard of, *1 Maccab. v. 63.*

Demetrius, the Son of *Seleucus Philopator*, who had from the Year, in which his Father died, been an Hostage at *Rome*, and was now grown up to the twenty-third Year of his Age, hearing of the Death of *Antiochus Epiphanes*, and the Succession of *Eupator* his Son in the Kingdom of *Syria*, which of Right belonged to him, as Son of the elder Brother of *Epiphanes*, (c) moved the Senate for the restoring of him to his Father's Kingdom; and for the inducing them hereto alledged, that having been bred up in that City from his Childhood, he should always look on *Rome* as his Country, the Senators as his Fathers, and their Sons as his Brothers. But the Senate, having more Regard to their own Interest

(c) *Polybius Legat. 107. p. 237. Justin, lib. 34. cap. 3. Appain in Syriacis.*

terest than to the Right of *Demetrius*, judged it would be more for the Advantage of the *Romans* to have a Boy Reign in *Syria*, than a through grown Man, and one of mature Understanding, as *Demetrius* was then known to be; and therefore decreed for the confirming of *Eupator* in the Kingdom; and sent *Cn. Octavius*, *Sp. Lucretius*, and *L. Aurelius* Ambassadors into *Syria*, there to settle his Affairs, and regulate them according to the Articles of the Peace, which they had made with *Antiochus the Great*, his Grandfather.

Anno 163. *Lyfias* having received an Account of the Ex-
A. M. 4322. ploits of the *Jews* in *Gilead*, and *Galilee*, was there-
Judas by much exasperated against them, 2 *Maccab.* xi.
Maccab. 4. 1—38. and therefore, for the revenging hereof,
Daniel's 70. having gotten together an Army of eighty thousand
Weeks 299. Men, with all the Horse of the Kingdom, and
eighty Elephants, marched with all his Power to invade *Judea*,
purposing to make *Jerusalem* an Habitation for the *Gentiles*, and
to make a Gain of the Temple, as of other Temples of the Hea-
thens, and to set the High-Priesthood to Sale; and being entered
the Country, he begun the War with the Siege of *Bathsura*, a
strong Fortrefs lying between *Jerusalem* and *Idumæa*, which hath
been before spoken of. But there *Judas* falling upon him, slew of
his Army eleven thousand Foot, and sixteen hundred Horsemen,
and put all the rest to flight. Whereon *Lyfias* growing weary of
so unprosperous a War, came to Terms of Peace with *Judas*
and his People, and *Antiochus* ratified the same, in which Matter
the *Jews* found *Q. Memmius*, and *T. Manlius*, who were then
Ambassadors from the *Romans* in *Syria*, to be very friendly and
helpful unto them. By the Terms of this Peace, the Decree of
Antiochus Epiphanes, for the obliging of the *Jews* to conform to
the Religion of the *Greeks*, was wholly rescinded, and Liberty
was granted them every where to live according to their own Laws.
This Treaty was managed on the Part of *Judas* by two *Jews*
named *John* and *Absalom*, whom he sent to *Lyfias* with his De-
mands. The Letter which *Lyfias* wrote back in Answer hereto,
bore Date in the Month *Dioscorinthius* (or, as in the vulgar Latin,
Dioscorus) in the Year 148. But there is no such Name of a
Month to be found either in the *Syro-Macedonian*, or in any other
Kalendar of those Times, 2 *Maccab.* xi. 21. (d) *Scaliger*, and
(e) Archbishop *Usher* Conjecture, that it was an Intercalary Month
cast in between the Months *Dysurus* and *Xanthicus* in the *Chaldean*
Kalendar;

(d) De Emendatione Temporum, lib. 2. cap. De Periodo Syro-Macedonum, p. 94.

(e) In Annalibus sub Anno J. P. 4551.

Kalendar ; in the same Manner as the Month *Veadar* was cast in between the Months *Adar* and *Nisan* in the *Jewish* Kalendar. And they are the more confirmed in this Opinion, because the Month *Xanthicus*, which seems to have followed immediately after the said Month called *Dioscorinthius* or *Dioscorus*, (for all the other Letters and Instruments, that after followed relating to this Peace, are dated in the Month *Xanthicus* in the same Year) answered to the *Jewish* Month *Nisan* ; and beginning about the same Time with it, was the first Month of the Spring among the *Syrians*, as *Nisan* was among the *Jews*. But neither the *Syrians*, *Macedonians*, nor *Chaldeans*, having any such Intercalary Month in the Year, it seems more likely that *Dioscorinthius*, or *Dioscorus*, was a corrupt Writing for *Dystrus* (the Month immediately preceding *Xanthicus* in the *Syro-Macedonian* Kalendar) made by the Error of the Scribes. If any one will say that the Month *Dius* among the *Corinthians* did answer to the Month *Dystrus* of the *Syro-Macedonians*, because (f) *Dius* among the *Bithynians* did so, and that for this Reason it is in the Place above cited called *Δίος Κορίνθιος*, I have nothing to say against it, because it is not any where said, that I know of, what Form the *Corinthians* framed their Year by. And it is further to be taken Notice of, that whereas the Dates of all the Instruments concerning this Peace, as registred in the Places cited, 2 *Maccab.* xi. 21, 33, 38. are in the 148th Year of the *Seleucidæ*, this is to be understood according to the Stile of *Chaldæa*, and not according to the Stile of *Syria*. For the Stile of *Chaldæa* began one Year after the Stile of *Syria*, (g) as hath been before observed, and therefore what is here said to have been done in the 148th Year of the *Chaldæan* Reckoning, was in the 149th Year of the *Syrian*. And whereas in the Chronological Table at the End of this Book, the 150th Year, and not the 149th Year of the *Æra* of the *Seleucidæ*, is put over-against the 163d Year before *Christ*, under which I place this Treaty, it is not to be understood, that these two Years run parallel with each other from Beginning to End, so as exactly to answer each other in every Part ; but only that the said 150th Year had its Beginning in the said 163d Year before *Christ*, tho' not at the same Time with it. For the *Julian* Year, by which I reckon the Years before *Christ*, begins from the first of *January* ; but the Years of the *Æra* of the *Seleucidæ*, according to the reckoning of the first Book of *Maccabees*, did not begin till about the Time of the Vernal Equinox, three Months after ; and according to the reckoning of the second

Book

(f) Vide *Jacobum Usserium* *Armachanum* de *Macedonum* & *Asianorum* *Anno Solari*, cap. 4.

(g) Part I. Book VIII. *sub annis* 312, & 311.

Book of *Maccabees* not till about the Time of the Autumnal Equinox, nine Months after. And therefore the said three Months of the 163d Year before *Christ*, which precede the Beginning of the 150th Year, according to the Reckoning of the first Book of *Maccabees*, and the said nine Months of the same 163d Year before *Christ*, which precede the Beginning of the same 150th Year, according to the Reckoning of the second Book of *Maccabees*, are not to be accounted to the said 150th Year, but to the Year preceding; that is, to the 149th Year, according to the Stile of *Syria*, which was the 148th Year, according to the Stile of *Chaldaea*. And what is said in this Place of this 163d Year before *Christ*, and of the said 150th Year of the *Æra* of the *Seleucida*, is to be understood of all the rest of the said two *Æra*'s as placed against each other in the said Tables. For they no otherwise answer each other, than is here expressed.

But this Peace granted the *Jews* was not long lived. Those who governed in the neighbouring Places round about them not being pleased with it, broke it, as soon as *Lysias* was gone again to *Antioch*, and took all Opportunities to renew their former Vexations against them; among whom *Timotheus*, *Nicanor*, and *Apollonius*, the Son of *Gennaus*, were the most forward and active in troubling them, 2 *Maccab.* xii. 2—4. But that War was first begun by the Men of *Joppa*, 2 *Maccab.* xii. 5, 6. For they having there drowned in the Sea two Hundred of the *Jews*, that dwelt among them in that City, *Judas*, for the revenging of this Cruelty, fell upon them by Night, and burnt their Shipping, slaying all those whom they found therein; and then turning upon the *Jamnites*, who intended to do the like, he set Fire to their Haven, and burnt all their Navy, that was there laid up in it, 2 *Maccab.* xii. 8, 9.

After this he was called again to help the *Jews* of *Gilead* against *Timotheus*, 2 *Maccab.* xii. 10. In his March thither he was encountered by some of the *Nomad*, or *wandering Arabs*; but he having vanquished them, they were forced to sue for Peace, which *Judas* having granted to them, marched on against *Timotheus*; but meeting with Obstructions in his March from the Men of *Caspis*, a City that lay in his Way, he fell upon them, and having taken their City, slew the Inhabitants, took their Spoils, and destroyed the Place, 2 *Maccab.* xii. 13—16. After this he came to *Caraca* in the Land of *Tob*; but finding that *Timotheus* was gone from thence, leaving strong Garrisons in the fenced Places of that Country, he sent *Diositheus* and *Sosipater*, two of his Captains, with a Detachment against those Garrisons, and he himself marched with the main Army to find out *Timotheus*, 2 *Maccab.* xii. 17—19. *Diositheus* and *Sosipater* soon made themselves Masters of those fenced Places, which they were sent against, and slew those

those that were garrisoned in them, to the Number of ten thousand Men. In the mean while *Timotheus* having drawn all his Forces together, to the Number of an hundred and twenty thousand Foot, and two thousand five hundred Horse, sent the Women and Children that followed the Army, with the Baggage, into *Carnion*, a strong City in *Gilead*, and then pitched his Camp not far from it, at a Place called *Raphon*, lying on the River *Jabboc*, 1 *Maccab.* v. 37—43. 2 *Maccab.* xii. 20—23. There *Judas* having found him, with his numerous Army, passed over the River, and fell upon him; and having gained the Victory, slew of his Army thirty thousand Men, and *Timotheus* himself, as he fled, falling into the Hands of *Diofisheus* and *Sosipater*, then returning from their Conquests in the Land of *Tob*, to the rest of the Army, was taken Prisoner by them, 2 *Maccab.* xii. 24, 25. But having promised for the saving of his Life the Release of many *Jews* then Captives in the Places under his Command, who were several of them Parents or Brothers to some then present in the *Jewish* Army, upon this Condition they gave him both his Life and his Liberty, and permitted him to go freely off. A great Part of the rest of the vanquished Army fled to (b) *Carnion*, where *Judas* pursuing them, took the Place; and whereas many of them thereon fled to the Temple of (i) *Atargatis*, which was in that City, thinking there to find Safety, 1 *Maccab.* v. 44. 2 *Maccab.* xii. 26. he set Fire to it, and burnt it with all that were therein, and then with Fire and Sword desolating the rest of the City, there slew in the whole twenty five Thousand more of *Timotheus's* Forces, that had taken Refuge in it. And then gathering together all the Race of *Israel*, that were in the Land of *Gilead*, or any of the Parts adjoining, he carried them with him in his Return to *Judæa*, in the same Manner, and for the same Reason, that *Simon* had the *Israelites* of *Galilee* the Year before; 1 *Maccab.* v. 45. and for the same End as he did, planted them in the desolated Places of the Land of *Judah*; but being in his Way thither to pass through *Ephron*, which lay directly in the Road, so as not to afford any other Passage either to the Right-hand or the left, thro' which

(b) This City in the first Book of *Maccabees* is called *Carnaim*. *Strabo* and *Ptolemy* make Mention of it by the Name of *Carno*, a City in *Arabia*

(i) This Deity is by *Strabo*, lib. 16. p. 748. said to be a Syrian God-dess. *Pliny*, lib. 5. cap. 23. saith, that she was the same with *Derceto*, and he tells us, cap. 13. that she was worshipped at *Joppa* in *Phœnicia*. *Diodorus Siculus*, lib. 2. saith, that she was worshipped at *Ascalon*, and was there represented by an Image having the Form of a Woman in the upper Part, and that of a Fish in the lower Part. Hence this Deity is conjectured to have been the same with *Dagon* of the *Philistines*. See *Selden De Dis Syris Syntag.* 2. cap. 3.

which he might else march his Army, he was necessitated to take his Way through the City itself; 1 *Maccab.* v. 46 — 51. but it being a great and strong City, and well garrisoned by *Lyfians*, they refused him Passage, tho' he prayed it of them in a peaceable Manner. Whereon, he assaulted the Place, and having taken it by Storm, put all the Males to the Sword, to the Number of twenty-five Thousand Persons, took their Spoils, and rased the City to the Ground; and then, marching over the Bellies of the Slain, repassed *Jordan* into the Plains of *Bethsan*, then called *Scythopolis*, 1 *Maccab.* v. 52. 2 *Maccab.* xii. 29 — 31. and from thence returning to *Jerusalem*, he and all his Company went up to the Temple in great Joy, to give Thanks unto God for the great Success with which he had been pleased to prosper this Expedition; 1 *Maccab.* v. 54. and especially for that they were all of them returned in Safety, without losing any one Man of all their whole Number, notwithstanding the hazardous March, and the many dangerous Enterprizes they had been engaged in; which was a very extraordinary Instance of God's merciful Protection over them: This their Return happened about the Time of Pentecost. 2 *Maccab.* xii. 31

After that Festival was over, *Judas* led forth his Forces again to make War upon *Gorgias* and the *Idumæans*, who had been very vexatious to the *Jews*: 1 *Maccab.* v. 65. 2 *Maccab.* xii. 37, 38. In the Battle which he fought with them, several of the *Jews* were slain, but in the Result *Judas* got the Victory, and *Gorgias* difficultly escaping, fled to *Marisa*. 2 *Maccab.* xii. 33 — 37. The next Day after being the Sabbath, *Judas* withdrew with his Forces to *Odollam*, a City near the Field of Battle, there to keep the Day in all the Duties of it. 2 *Maccab.* xii. 38. The next Day following, going forth to bury such of their Brethren as were slain in the Battle, 2 *Maccab.* xii. 39 — 45. they found about every one of them some of the Things, that had been dedicated to the Idols of the Heathens, which, tho' taken by them among the Spoils of that War, were forbidden by the Law to be kept by them; *Deuteronomy* vii. 25, 26. whereby, perceiving for what Cause God had given them up to be slain, *Judas* and all his Company gave Praise unto him, and humbly offered up their Prayers for the Pardon of the Sin: And then making a Collection through the whole Camp, which amounted to two Thousand Drachms, sent it to *Jerusalem* to provide Sin-offerings, there to be offered up for the expiating of this Offence, that Wrath for it might not fall upon the whole Congregation of *Israel*, as formerly it had in the Case of *Achan*.

After this, *Judas* carrying the War into the Southern Parts of *Idumæa*, smote *Hebron*, and all the Towns thereof, and after having dismantled this City, then the Metropolis of *Idumæa*, he passed

passed from thence into the Land of the *Philistines*; 1 *Maccab.* v. 65 — 68. and having taken *Azotus*, formerly called *Ashdod*, he pulled down their Heathen Altars, burnt their carved Images, and took the Spoils of the Place; and having done the same to the rest of the Cities of that Country, over which he had prevailed, he led back his Men, loaded with the Spoils of their Enemies, again into *Judæa*.

But the Garrison of the *Syrians* still holding the Fortrefs of *Acra* in *Jerusalem*, they were a great Thorn in the Sides of the *Jews*, often sallying out upon them as they passed up to the Temple to worship, and cutting several of them off, as often as they had the Advantage so to do. Wherefore *Judas*, for the Removal of this Mischief, called all the People together, and laid Siege to the Place, purposing to destroy it; 1 *Maccab.* vi. 19, 20. and in order hereto, having provided all Manner of Engines of War fit for the Purpose, he pressed on hard all the Methods of Assault whereby he might take it. Hereon, some of the Apostate *Jews*, who had lifted themselves in the Garrison, knowing they were to have no Mercy, should the Place be taken, found Means to get forth; 1 *Maccab.* vi. 21 — 27. and fleeing to *Antioch*, there made known to the King and his Council the Distress which this Garrison at *Jerusalem* was in; and moved so effectually for their Relief, that forthwith an Army was drawn together of an hundred Thousand Foot, and twenty Thousand Horse, with thirty-two Elephants, and three Hundred armed Chariots of War; 1 *Maccab.* vi. 28 — 31. 2 *Maccab.* xiii. 1, 2, 9. and the King in Person, with his Tutor *Lyfias*, having put himself at the Head of them, marched with them into *Judæa*, and passing on to the Borders of *Idumæa*, there began the War with the Siege of *Bethsura*. *Judas* having gotten his Forces together, tho' far inferior to those of the Enemy, there fell on them in the Night, and having slain four Thousand of them, before they had Light enough to see where to oppose him, and thereby put the whole Camp into Confusion, he retreated on Break of Day, without suffering any Loss in the Attempt: 1 *Maccab.* vi. 32. 2 *Maccab.* xiii. 15 — 17. But as soon as the Morning was up, both Sides prepared for an open Battle, and *Judas* and his Men, with great Fierceness, began the Onset; 1 *Maccab.* vi. 33 — 42. but after having slain about six Hundred of the King's Men, finding they must be overpowered at length by so great a Number, they withdrew from the Fight, and made a safe Retreat to *Jerusalem*. 1 *Maccab.* vi. 47. In this Fight, *Eleazar*, surnamed *Averan*, one of *Judas's* Brothers, was lost by a very rash and desperate Attempt, which he made upon one of the King's Elephants; 1 *Maccab.* vi. 43 — 46. for seeing it to be higher than all the rest, armed with Royal Harnes, he supposed that the King himself was upon it; and therefore thinking, that
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by slaying this Elephant, he might with the fall of it cause the Death of the King also, and thereby deliver his People, and gain to himself a perpetual Name, he ran furiously to the Beast, slaying on each Hand all that stood in his Way, till being gotten under its Belly he thrust up his Spear and slew him; whereon, the Beast falling dead upon him, crushed him to Death with the Weight thereof. After this, *Antiochus* returned to the Siege of *Bethsura*; 1 *Maccab.* vi. 49—50. and altho' the Besieged defended themselves with great Valour, and in several Sallies beat back the Enemy, and burnt their Engines of Battery, yet at length their Provisions failing them, they were forced to yield, and surrendered the Place upon Articles of Safety to their Persons and Effects.

From thence *Antiochus* marched to *Jerusalem*, and there besieged the Sanctuary; 1 *Maccab.* vi. 48. 51—54, and when they within were almost reduced to the same Necessity of surrendering that those of *Bethsura* had been, by Reason of the like Failure of Provisions, they were relieved by an unexpected Accident: 1 *Maccab.* vi. 55, 56. 2 *Maccab.* xiii. 23. For *Lyfias* having received an Account, that *Philip*, whom *Antiochus Epiphanes* had at his Death appointed Guardian of his Son, had in his Absence seized *Antioch*, and there taken upon him the Government of the Syrian Empire, he found it necessary to make Peace with the Jews, 1 *Maccab.* vi. 56—61. that he might thereby be at Liberty to return into *Syria* for expelling of this Intruder; and accordingly Peace being granted to them, upon honourable and advantageous Conditions, and sworn to by *Antiochus*, he was admitted within the Fortifications of the Sanctuary, but when he saw how strong they were, he caused them, contrary to the Articles he had sworn to, to be all pulled down and demolished, and then returned towards *Syria*. 1 *Maccab.* vi. 63.

Menelaus, the High-Priest, in Expectation not only of recovering his Station at *Jerusalem*, but also of being made Governor there, accompanied the King in this Expedition, and was very forward and busy in offering him his Service in it against his own People: 2 *Maccab.* xiii. 3—8. But *Lyfias*, when he found what great Inconveniencies attended this War, and was, by the ill Consequences of it, forced to make the Peace I have mentioned, being much exasperated against this Wretch, as the true and original Author of all this Mischief, accused him to the King for it; whereon he was condemned to Death; and being carried to *Berbaa*, (k) a City of *Syria*, was there cast headlong into a Tower of Ashes, which was in that Place, and there miserably perished. This was a Punishment then used for Sacrilege, Treason, and such other great Crimes, which this Wretch was very guilty of; in what Manner

(k) This is supposed to be the same City that is now called *Aleppo*.

Manner it was executed hath been before described. On his Death the Office of High-Priest was granted to (l) *Alcimus*, who was called also *Jacimus*, a Man altogether as wicked. Whereon, (m) *Onias* the Son of that *Onias*, that by the Procurement of *Mene-laüs* was slain at *Antioch*, whose Right it was to have succeeded in this Office, not being able to bear the Injustice whereby he was disappointed of it, fled from *Antioch*, where he had hitherto resided since his Father's Death, and went into *Egypt*; where having insinuated himself into the Favour of *Ptolemy Philometor*, and *Cleopatra* his Queen, he lived there all the rest of his Life; and will hereafter more than once be again spoken of in the future Series of this History.

This Expedition into *Judæa*, is said in the second Book of *Maccabees*, Chap. xiii. ver. 1. to have been begun in the 149th Year, i. e. of the *Æra* of the *Seleucidæ*; and in the first Book of *Maccabees*, Chap. vi. 20. its Beginning is placed in the 150th of the same *Æra*: But what hath been before observed, that the first Book of *Maccabees* reckons the Beginning of these Years from the Time of the vernal Equinox, and the second Book of *Maccabees* from the Time of the autumnal Equinox easily reconciles this Difference: For the six Months of this very same Year, which were between these two Equinoxes, will be in the 150th Year according to the reckoning of the first Book of *Maccabees*, and in the 149th according to the reckoning of the second. And therefore, all that can be inferred from hence is, that this Expedition was first made within the Time of these six Months, and I reckon it was so towards the latter End of them.

On the King's Return to *Antioch*, (n) *Philip* was driven thence, and suppressed. I have before mentioned the Flight of this *Philip* into *Egypt*, in Expectation there to be assisted against *Lyſſas*: But the two Brothers, who there jointly reigned at this Time, being then fallen out, and at great Variance with each other, he found nothing could be there done for him; and therefore, returning again into the *East*, and having there gathered together an Army out of *Media* and *Persia*, he took the Advantage of the King's Absence on this Expedition into *Judæa* to seize the imperial City; but being on the King's Return again expelled thence, he failed of Success in this Attempt, and perished in it. 1 *Maccab.* vi. 55, 56.

The Variance between the two *Ptolemys* in *Egypt*, which I have last abovementioned, running to a great Height, the Senate of *Rome* (o) wrote to their Ambassadors *Cneius Octavius*, *Spurius Lucetius*,

(l) 2 *Maccab.* xiv. 3. *Josephus* Antiq. xii. 9. 7. & xx. 10.

(m) *Josephus* ibid.

(n) 2 *Maccab.* xiv. 3. *Josephus* Antiq. xii. 9. 7.

(o) *Polybius* Legat. 107. pag. 938.

cretius, and *Lucius Aurelius*, whom they had a little before sent into *Syria*, to pass from thence to *Alexandria* for the composing of it: But before they could go thither, *Phyſcon* the younger Brother prevailing over *Philometor* the elder, (p) had driven him out of the Kingdom. Whereon, (q) taking shipping for *Italy*, he landed at *Brundisium*, and from thence travelled to *Rome* on Foot, in a sordid Habit, and with a mean Attendance, there to pray the Help of the Senate for his Restoration. *Demetrius*, the Son of *Seleucus Philopator*, late King of *Syria*, who was then an Hostage at *Rome*, as hath been abovementioned, having gotten Notice hereof, provided a Royal Equipage and Royal Robes for him, that he might appear at *Rome* as a King, and rode forth to carry all this to him; but on his meeting him on the Road at twenty-six Miles Distance from *Rome*, and presenting him with it, *Ptolemy*, tho' he very much thanked him for the Kindness and Respects hereby offered unto him, yet was so far from accepting any thing of it, that he would not permit him so much as to accompany him the Remainder of the Journey; but entered *Rome* on Foot, with no other than the same mean Attendance, and the same sordid Habit, with which he first put himself on this Journey, and took up his lodging in the private House of an *Alexandrian* Painter then living at *Rome*. This he chose to do, that by his coming in so low and mean a Manner he might the better express the Calamity of his Case, and the more effectually move the Compassion of the *Romans* towards him. As soon as the Senate heard of his Arrival, they sent for him to the Senate House, and there excused themselves to him, that they had not provided him with Lodgings, nor received him with those Ceremonies which were usual in this Case; telling him, that this was not from any Neglect of theirs, but merely that his coming was so sudden and private, that they knew not of it till his Arrival: And then, having exhorted him to lay aside his sordid Habit, and ask a Day to be publickly heard concerning the Matter he came thither about, they, by some of their Body, conducted him to Lodgings suiting his Royal Dignity, and appointed one of their Treasurers there to attend him, and provide him with all Things fitting at the publick Charge, as long as he should stay in *Rome*: And when he had a Day of Audience, and made known his Case, they immediately decreed his Restoration; and sent *Quintus* and *Canuleius*, two of their Body, Ambassadors with him to *Alexandria*, there to see it executed; who on their Arrival thither (r)

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(p) *Porphyrus* in *Græcis Eusebianis Scaligeri* pag. 60. & pag. 68.

(q) *Diodorus Siculus* in excerptis *Valesii* pag. 322. *Valerius Maximus* lib. 5. cap. 1.

(r) *Polybius* Legat. 113, & 114. pag. 941, 943. *Epitome Livii* lib. 46. *Zonaras* lib. 2.

compounded the Matter between the two Brothers, by assigning to *Phyfcon*, the Country of *Libya* and *Cyrene*; and to *Philometor*, *Egypt* and *Cyprus*, there to reign apart, without interfering with each other in the Government.

Anno 162.

A. M. 4323.

Judas

Maccab. 5.

Daniel's 70

Weeks 300.

Cn. Octavius, *Sp. Lucretius*, and *L. Aurelius* the Roman Ambassadors abovementioned being come into *Syria*, and finding that *Eupator* the King of *Syria* had more Ships in his Navy, and more Elephants in his Army, than the Treaty made with *Antiochus the Great*, after the Battle of Mount *Sipylos*, allowed him to have, (s) they caused those Ships to be burnt, and those Elephants to be slain, that exceeded the Number allowed; and settled all other Things there, according as they thought would best be for the Roman Interest; which many not being able to bear, and great Heart-burning and Discontents being thereby caused among the People, one of them called *Leptines*, out of a more than ordinary Indignation which he had conceived hereat, fell upon *Octavius*, while he was anointing himself in the *Gymnasium* at *Laodicea*, and there slew him. This *Octavius* had been a little before Consul of *Rome*, and was (t) the first that brought that Dignity into his Family: From him was descended *Octavius Caesar*, who under the Name of *Augustus* was afterwards made Emperor of *Rome*. *Lyfias* was thought under-hand to have excited this Act: However, as soon as it was done, he took Care that Ambassadors were sent to *Rome* to purge the King with the Senate from having had any Hand in it: But the Senate, after having heard those Ambassadors, sent them away, without giving them any Answer; seeming thereby to express their Resentments for the Murder of their Ambassador by an angry Silence, and to reserve their Judgment as to the Authors of it to a future Enquiry.

Demetrius, thinking this Murder of *Octavius* might so far have alienated the Senate from *Eupator*, as they would no longer for his Sake retard his Dismission, (u) addressed himself the second Time to them for it. *Apollonius*, a young Nobleman of *Syria*, who was bred up with him, and was Son to that *Apollonius*, who was Governor of *Cælo-Syria* and *Phœnicia* in the Reign of *Seleucus Philopator*, advised him to this Address, contrary to the Advice of his other Friends, whose Opinion it was, that he had nothing else to do for his getting away, but to make his Escape as privately as he could. 2 *Maccab.* iii. 5. And the second Repulse which he had

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(s) *Appian.* in *Syriacis.* *Polybius* Legat. 114. pag. 944. & Legat. 122. pag. 954. *Cicero* Philippic. 9.

(t) *Cicero* ibid.

(u) *Polybius* Legat. 114. pag. 943. *Appian.* in *Syriacis.* *Justin.* lib. 34. cap. 3.

from the Senate (for they still having the same Reason from their Interest to detain him, persisted still in the same Resolution so to do) soon convinced him, that this last was the only Course he had to take for his Return into his Country, and the recovering of the Crown, which was there due unto him: And *Polybius* the Historian, who was then at *Rome*, and with whom *Demetrius* consulted in all this Matter, earnestly pressed him to the Attempt. Whereon, having by the Help of *Menithyllus* of *Alabanda*, hired Passage in a *Carthaginian* Ship, then lying at *Ostia*, and bound for *Tyre*, he sent most of his Retinue, with his hunting Equipage, to *Anagnina*, making Shew of following them the next Day thither, to divert himself in that Country for some Time in hunting; but as soon as he was risen from Supper, getting privately that Night to *Ostia*, he there went on board the *Carthaginian* Ship, and causing it forthwith to set sail, made his Escape therein: For it being thought that he had been at the Place where he had appointed his Hunting, it was the fourth Day after he had sailed from *Ostia*, before his Escape was known at *Rome*; and when on the fifth Day the Senate was met about it, they computed, that by that Time he had passed the Streights of *Messina*, and got on from thence in his Voyage too far to be overtaken, and therefore took no farther Notice of it: Only some few Days after, they appointed *Tiberius Gracchus*, *L. Lentulus*, and *Servilius Glaucias* their Ambassadors to pass into *Syria*, to observe what Effect the Return of *Demetrius* into that Country would there produce.

The Occasion which brought *Menithyllus* of *Alabanda* to *Rome* at this Time, was (w) an Embassy, on which he was thither sent by *Ptolemy Philometor*, to defend his Cause before the Senate against *Physcon* his Brother: For *Physcon*, not being content with the Share allotted him in the Partition of the *Egyptian* Empire between him and his Brother, desired, that besides *Libya* and *Cyrene*, he might have *Cyprus* also assigned to him. And when he could not obtain this of the Ambassadors, he went himself to *Rome*, there to solicit the Senate for it: When he appeared before the Senate with his Petition, *Menithyllus* made it out, that *Physcon* owed not only *Libya* and *Cyrene*, but his Life also to the Favour and Kindness of his Brother; for he had made himself so odious to the People, by his many flagitious Male-administrations in the Government, that they would have permitted him neither to reign nor live, had not *Philometor* interposed to save him from their Rage; and *Quintus* and *Canuleius*, who were the Ambassadors that made the Agreement between the two Brothers, being then present in the Senate, did there attest all this to be true; yet notwithstanding the Senate having more Regard to their own Interest than the Justice of the Cause,

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decreed

(w) *Polybius* Legat. 113. pag. 941. & Legat. 117. pag. 950.

decreed *Cyprus* to be given to *Phyſcon*; becauſe they thought *Philometor* would be too potent with that and *Egypt* together; and therefore they appointed *Titus Torquatus*, and *Cneius Merula* to go with him, as their Ambaſſadors, for the putting him in Poſſeſſion of it, according as they had decreed.

While *Phyſcon* was at *Rome* on this Oceaſion, (x) he courted *Cornelia*, the Mother of the *Gracci*, deſiring to have her for his Queen; but ſhe being the Daughter of *Scipio Africanus*, and the Widow of *Tiberius Gracchus*, who had been twice Conſul, and once Cenſor of *Rome*, ſhe deſpiſed the Offer; thinking it to be a greater Honour to be one of the prime Matrons of *Rome*, than to reign with *Phyſcon* in *Libya* and *Cyrene*.

In the Interim, (y) *Demetrius* landing at *Tripolis* in *Syria*, made it believed, that he was ſent by the *Roman Senate* to take Poſſeſſion of the Kingdom, and that he would be ſupported by them in it. Whereon, *Eupator's* Cauſe being in the general Opinion given for loſt, all deſerted from him to *Demetrius*; and *Eupator* and *Lyſias* his Tutor being ſeized by their own Soldiers, in order to be delivered up to the new Comer, were by his Order both put to Death: And ſo without any farther Oppoſition he became thoroughly ſettled in the whole Kingdom.

As ſoon as *Demetrius* was fixed on the Throne, (z) one of the firſt Things he did, was to deliver the *Babylonians* from the Tyranny of *Timarchus* and *Heraclides*. Theſe being the two great Favouriteſ of *Antiochus Epiphanes*, he had made the firſt of them Governor, and the other Treasuſer of that Province. *Timarchus* having added Rebellion to his other Crimes, *Demetrius* cauſed him to be put to Death; and the other he drove into Banishment. This was ſo acceptable a Deliverance to the *Babylonians*, whom theſe two Brothers had moſt grievouſly oppreſſed, that they from hence called him *Soter*, i. e. *The Saviour*, which Name he ever afterward bore.

Alcimus, who on the Death of *Menelaus* was by *Antiochus Eupator* appointed High-Prieſt of the *Jews*, 2 *Maccab.* xiv. 3. not being received by them, becauſe he had polluted himſelf by conforming to the Ways of the *Greeks* in the Time of *Antiochus Eupator*, (a) got together all the other apoſtate *Jews* then living at *Antioch*, who had for their Apoſtacy been expelled *Judæa*, and went in the Head of them to the new King, to pray his Relief againſt *Judas* and his Brethren, accusing them of ſlaying many of the

(x) *Plutarchus* in *Tiberio Graccho*.

(y) 1 *Maccab.* vii. 1—4. 2 *Maccab.* xiv. 1, 2. *Joſephus Antiq.* xii. 10. 1. *Appian* in *Syriacis*. *Juſtin.* lib. 34. cap. 3.

(z) *Appianus* in *Syriacis*.

(a) 1 *Maccab.* vii. 5—7. *Joſephus* *ibid.*

the King's Friends, and driving others out of the Country, as particularly they had them his Petitioners, for no other Reason but that they had obeyed the Royal Edicts of *Antiochus Epiphanes* his Uncle, who had reigned before him. And hereby he so exasperated *Demetrius* against *Judas* and the People with him, *1 Maccab.* vii. 8—20. that he forthwith ordered *Bacchides*, Governor of *Mesopotamia*, with an Army into *Judaea*, and having confirmed *Alcimus* in the Office of High-Priest joined him in the same Commission with *Bacchides* for the carrying on of this War. On their first coming into *Judaea* they thought to have circumvented *Judas* and his Brethren, and by fair Words, under the shew of making Peace with them, to have drawn them into their Power, and so have taken them. But they being aware of the Fraud, kept out of their Reach; which others not being so cautious of, fell into their Snare, and being taken in it were all destroyed by them, among whom were sixty of the *Asidæans*, and several of the Scribes or Doctors of their Law. For being fond of having an High-Priest again settled among them; and thinking they could suffer no Wrong from one that was of the Sons of *Aaron*, they took his Oath of Peace, and trusted themselves with them. But he had no sooner gotten them within his Power, but he put them all to Death; with which the rest being terrified, durst no more confide in him. After this, *Bacchides* returned to the King, leaving with *Alcimus* Part of his Forces, to secure him in the Possession of the Country; with which, prevailing for a while, and drawing many Deserters to him, he much disturbed the State of *Israel.* *1 Maccab.* vii. 21, 22. For the Remedy whereof, *Judas*, after *Bacchides* was fully gone, *1 Maccab.* vii. 23, 24. coming out with his Forces again into the Field, went round the Country, and took Vengeance of those that had revolted from him; so that *Alcimus* and his Party were no more able to stand against him. Whereon that wicked Disturber of his People went again to the King, *1 Maccab.* vii. 25. *2 Maccab.* xiv. 3—11. and having presented him with a Crown of Gold, and other Gifts, renewed his Complaints against *Judas* and his Brethren, telling him, that, so long as *Judas* lived, his Authority could never be quietly settled in that Country, or Matters be there ever brought to a lasting State of Peace: And all that were about the King, out of hatred to the *Jews*, saying the same thing, *Demetrius* was hereby so incensed, that he sent another Army against the *Jews*, *1 Maccab.* vii. 26—29. *2 Macc.* xiv. 12—25. under the Command of *Nicanor*, their old Enemy, commanding him that he should cut off *Judas*, disperse his Followers, and thoroughly establish *Alcimus*, in his Office of High-Priest. But *Nicanor*, knowing the Prowess of *Judas*, as having been vanquished by him in a former Expedition, *1 Maccab.* iv. *2 Macc.* viii. was loth to make another trial of it, for fear of another

Defeat ; and therefore endeavoured to compose Matters by a Treaty ; and accordingly Articles of Peace were agreed on between them. And after this *Judas* and *Nicanor* conversed in a friendly Manner together. But *Alcimus* not liking this Peace, as thinking his Interest not sufficiently provided for in it, went the third Time to the King, and so possessed him against it, that he refused to ratify what was agreed, and sent his positive Orders to *Nicanor* to go on with the War, and not to cease prosecuting it, till he should have slain *Judas*, or taken him Prisoner, and sent him bound to *Antioch*. 2 *Maccab.* xiv. 26—29. Whereon *Nicanor* was forced, much against his Will, again to renew his former Hostilities against *Judas* and his Brethren.

Ptolemy Physcon (b) having had the Island of *Cyprus* assigned to him by the Determination of the Senate of *Rome*, returned thitherward with the two *Roman* Ambassadors *Cneius Merula* and *Titus Torquatus*, who were sent to see him put in Possession of it. On his coming (c) into *Greece* in his Way to it, he hired a great Number of Mercenaries, thinking by them forthwith to possess himself of the Island. But the Ambassadors having acquainted him, that they were sent to introduce him into it, only by Way of Treaty with his Brother, and not by Arms, persuaded him again to dismiss all his Forces. Whereon taking *Merula* with him, he returned into *Libya*, and *Torquatus* went to *Alexandria*. The Purpose of these two Ambassadors was to bring the two Brothers to meet on the Borders of their Dominions, and there agree the Matter between them, according to the Sentiments of the *Roman* Senate. But when *Torquatus* came to *Alexandria*, he found *Philometor* not easily to be brought to comply with what the Senate had decreed concerning this Matter. He insisted upon the former Agreement made between him and his Brother by *Quintus* and *Canuleius* the former Ambassadors, which assigned *Cyprus* to him ; and therefore thought it very hard, that it should, contrary to the Tenour of that Agreement, be now taken from him, and given his Brother. However, he did not at first peremptorily refuse to yield to the Decree of the Senate, but wiredrew the Treaty to a great length ; and between promising as to some Things, and excusing himself as to others, he did artfully beat the Bush at a Distance, and so wasted away the Time without coming to any Determination about the Matter in Hand. In the Interim, *Physcon*, with the other Ambassador, lay at the Port of *Apis* in *Libya*, there expecting the Result of *Torquatus's* Agency ; after long waiting receiving no Intelligence from him to his Content, he sent *Merula* also to *Alexandria*, thinking that both the

Am-

(b) *Polybius* Legat. 113. p. 942.

(c) *Polybius* Legat. 115. p. 948.

Ambassadors together might act the more effectually with *Philometor* to bring him to their Bent. But *Philometor* still observed the same Conduct, treating them both with all Manner of Kindness and Complaisance, flattering them with Courtly Words, and endeavouring in all Things to please them with as Courtly Actions; and by this Means drill'd on the Matter with them for forty Days together, without coming to the Point, which was the End of their Embassy to him; detaining them all this while at his Court rather by Force than with their good Liking; till at length finding they could be put off no longer, he plainly declared, that he would stand by the first Agreement, and would not yield to the making of any other. And with this Answer *Merula* returned again to *Physcon*, and *Torquatus* to *Rome*. In the Interim, the *Cyrenians* understanding how ill *Physcon* had behaved himself while he reigned at *Alexandria*, entertained from hence such an Aversion against having him for their King, that they rose in Arms to keep him out of their Country. Whereon *Physcon* fearing, lest while he tarried at *Apis* in Expectation of the Investiture of *Cyprus*, he should lose *Cyrene*, he hastned thither with all his Forces, which he had then with them; but he had the Misfortune at first to be overthrown by his Rebel Subjects; and it is not to be doubted, but that *Philometor* had an Hand in the raising of this Combustion, and that it was with a View hereto, that he had delayed so long to give an Answer to the *Roman* Ambassadors, that thereby he might give Scope for these Designs to ripen to Execution. *Physcon* being hereby involved in great Difficulties, *Merula* found him under the Pressures of them on his Return to him; and they were not a little aggravated by the Account, which he brought him of his Brother's final refusing to yield any more to him, than what was given him by the first Agreement. He durst not himself go again to *Rome* to renew his Complaint against his Brother about this Matter, till the Troubles raised against him in *Cyrene* were again appeased. All therefore that he could at present do, (d) was to send two Ambassadors with *Merula* in his Stead, to solicit his Cause with the Senate. These and *Merula* meeting with *Torquatus*, on his Return from *Alexandria*, they went all four together to *Rome*, and there all made their Report of the Case, much to the Disadvantage of *Philometor*: So that (e) when the Cause came to be heard in the Senate, tho' *Minithyllus*, *Philometor's* Ambassador, spoke much in his Behalf, he was not heard with any Regard, the Senators being generally prepossessed against him, because of his Refusal to submit to their Decree about *Cyprus*. And therefore to express the Anger they had conceived

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against

(d) *Polybius* Legat. 116. p. 950.

(e) *Polybius* Legat. 117. p. 950, 951.

against him on this Account, they renounced all Friendship and Alliance with him; and ordered his Ambassador to depart *Rome* within five Days; and sent two Ambassadors from them to *Cyrene*, to acquaint *Phyſcon* with what they had done.

In this Year (*f*) *Bucherius* placeth the Beginning of the Cycle of 84 Years, by which the *Jews* settled the Times of their New Moons, Full Moons, and Festivals. For they were necessitated to come to Astronomical Calculations, and the Use of Cycles, for the settling of this Matter, that so they might know at all distant Places, when to begin their Months, when to make their Inter-calations, and when to solemnize their Festivals all in an uniform Manner at the same Time. How the *Eastern Jews*, who had ever since the *Assyrian* and *Babylonish* Captivities been settled in *Babylonia*, *Persia*, *Media*, and other *Eastern* Provinces beyond the *Euphrates*, ordered this Matter, is uncertain. But since they had in *Babylonia* (*g*) a Prince of the Captivity for the governing of them in all Things according to their Law, and a Sanhedrim there to assist him herein, no doubt they had fixed Methods for the settling of this Matter according to the trueſt Rules of Astronomy; especially since that Science was in those Parts cultivated beyond what it was in any other Country. Most likely it is, that they had an Astronomical Cycle, by which they fixed the New Moons, and according to them regulated all the rest. But as to the other *Jews*, that they all made Use of the Cycle of eighty-four Years for this Purpose is certain. For several of the ancient (*b*) Fathers of the Christian Church make Mention of it, as that which had been of ancient Use among the *Jews*, and was afterwards borrowed from them by the Primitive Christians for the fixing of the Time of their *Easter*, and was the first Cycle which was made use of by them for this Purpose. It seems to have been made up of the *Calippic* Cycle, and the *Oetoeteris* joined together; for

(*f*) De Antiquo Judæorum Paschali Cyclo, cap. 5. 377.

(*g*) The *Jews* anciently had in most Countries of their Dispersion a chief Magistrate over them of their own, by whom they were governed in all Matters relating to their Law, and for whose Superintendency they usually purchased a Commission from the Kings under whom they lived. This Magistrate in *Babylonia* was called in the *Jewish* Language *Rosh Golab. i. e.* The Head of the Captivity; in *Greek* *Æchmalatarcha*, which is a Name of the same Signification. And it is pretended that all that bore this Office there, were of the Seed of *David*. And so in like Manner the *Jews* of *Alexandria* had their *Alabarcha*; and the *Jews* of *Antioch* their *Eibnarcha*; and after this they had, in most Places of their Dispersions, their *Patriarcha*'s for the same Purpose, and there are in the Imperial Laws Edicts concerning them.

(*b*) *Anatolius*, *Cyrillus Alexandrinus*, *Epiphanius*, *Proſper*, *Victorius*, *Beda*, aliique.

for it contains just so many Days as both these Cycles do, when added to each other, reckoning the eight Years of the *Oëtoteris*, and the seventy-six Years of the *Calippic* Cycle by *Julian* Years; For eight *Julian* Years contain 2922 Days, and seventy-six *Julian* Years 27759 Days, and these being added together make 30681, which is exactly the Number of Days, that are contained in eighty-four *Julian* Years, which was the Number of this Cycle. And therefore it is most likely, that the *Jews* first began with the Use of the *Calippic* Cycle, or, more properly speaking, of the *Calippic* Period (for in the Language of Chronologers, a Cycle is a Round of several Years, and a Period a Round of several Cycles) and afterwards added the *Oëtoteris* to it, both to render it the more proper for this Purpose, and also to make it look as wholly their own. And it is possible so much might have been done this Year. That which seems most probably to be conjectured concerning this Matter (for nothing but Conjecture can be had in it) is, that when the *Jews* in the Dispersions after the Time of *Alexander the Great*, through the Countries I have mentioned, saw a Necessity of coming to Astronomical Calculations, and settled Rules, for the fixing of their New Moons and Festivals, that so they might observe them all on the same Day in all Places, they borrowed from the *Greeks* the Cycle or Period of *Calippus*, which they found used among them for the same Purpose. For the *Greeks* reckoning their Months by the Course of the Moon, and their Years by that of the Sun, and thinking themselves also obliged annually to keep all their Festivals on the same Day of the Month, and on the same Season of the Year, in like Manner, as the *Jews* were; had long been endeavouring to find out such a Cycle of Years, in which by the Help of Inter-calations, the Motions of the Sun and Moon might be so adjusted to each other, that both Luminaries setting forth together at the same Point of Time, might come round again exactly to the same, and all the New Moons and Full Moons come over again in every Cycle in the same Manner as they had in the former. For could such a Cycle be once fixed, the observing how the New Moons and Full Moons happened in any one of them, would be sufficient to direct where to find them for ever in all Cycles after, and there would need no more to be done, than to know what Year of the Cycle it is, in order to know and discover the very Moment of Time, when every New Moon and Full Moon should happen therein through each Month of it, because in every Year of the said Cycle the New Moons and Full Moons would all come over again at the same Points of Time, as they had in the same Year of the former Cycle; and so on in all following Cycles for ever. Of the Attempts, which had been made to come at such a Cycle by the *Dieteris*, *Tetraeteris*, *Oëtoteris*, and *Enneadecacteris*,

ris, and how they all failed hereof, Mention hath been already made at *Anno* 432. The last came nearest to it of any; the Author whereof was *Meto* an *Athenian*, who published it at *Athens*, in the Year before Christ 432, which was in the Year immediately preceding the *Peloponnesian* War, where I have at large treated of it. But *Meto* having reckoned that the nineteen Years of his Cycle contained just 6940 Days, it was found after an hundred Years Usage of it, that in this Computation he had overshot what he aimed at by a Quarter of a Day. For nineteen *Julian* Years contain no more than 6939 Days and 18 Hours; and therefore to mend this Fault, *Calippus* invented this Cycle or Period of 76 Years, which consisting of four *Metonic* Cycles jointed together, he thought to bring all to Rights, by leaving out one Day at the End of this Cycle, making it to consist of no more than 27759 Days, whereas four *Metonic* Cycles joined together make 27760 Days. This *Calippus* was a famous Astronomer of *Cyzicus* in *Mysia*, and published his Cycle in the Year before Christ 330, beginning it from the Summer Solstice of that Year, which was the Year after *Alexander* had overthrown *Darius* at the Battle of *Arbela*. And this being the Cycle, which was most in Reputation among the *Greeks*, for the bringing of the Reckonings of the Sun and Moon's Motions to an Agreement at that Time, when the *Jews* wanted such a Cycle for the settling the Time of their New Moons and Full Moons and Festivals by certain Rules of Astronomical Calculations, it is most likely they then borrowed it from them for this Use; and that they might not seem to have any thing among them relating to their Religion, which was of Heathen Usage, they added the *Octoeteris* to this Period of seventy-six Years, and thereby making it a Cycle of eighty-four Years, by this Disguise rendered it wholly their own. For no other Nation but the *Jews* alone used this Cycle, till it was borrowed from them by the Primitive Christians for the same Use, that is, to settle the Time of their *Easter*. But the *Jews* by this Addition rather marred, than any Way mended the Matter. For, altho' the Period of *Calippus* fell short of what it intended, that is, of bringing the Motions of the two greater Luminaries to an exact Agreement, yet it brought them within the Reach of five Hours and fifty Minutes of it. But the Addition of the *Octoeteris* did set them at the Distance of one Day, six Hours, and fifty-one Minutes. However, this they used till *Rabbi Hillel's* Reformation of their Kalendar, which was about the Year of our Lord 360; during all which Time they must necessarily have made some Interpolations for the correcting of those Excesses, whereby one of those Luminaries did over-run the other according to that Cycle. For otherwise the *Phases* or Appearances of the New Moons and Full Moons, would have contradicted the Calculations

of it to every Man's View: But what these Interpolations were, or how or when used, we have no Account any where given us; [nor indeed is it at all certain that the *Jews* ever borrowed any Cycle from the *Gentiles*. It seems to me more probable, that from the Days of *Moses*, the Tribe of *Issachar* 1 *Chron.* xii. 32. had learned the Way of computing the New and Full Moons, and the Places of the Equinoxes; and by them all along determined their Months and Festivals; tho' about the End of the first Century of Christianity their Calculations were found to be erroneous: As the Apostolical Constitutions informs us V. 17. and the 19 Years Cycle, which they used about *A. D.* 270. in the Days of *Anatolius*, had its New Moon, the first Year of the Period, four Days after the true Equinox, as he implies in *Euseb.* Hist. Eccles. VII. 32. Which Error, if it were of four Days, includes 534 Years Use of it; and affords us its true Date at the Year 277 before Christ, when the *Septuagint* Version was made, as also the true Key of the Error of the *Jewish* Calculations, when the Apostolical Constitutions note it towards the End of the First Century.

In the first Age of the Church, the Christians generally followed the *Jews* in the settling the Time of their *Easter*, some beginning their Observance of it (i) at the same Time the *Jews* did their Passover, that is, on the fourteenth Day of their first vernal Moon, or Month called *Nisan*, on what Day of the Week soever it happened to fall, but others not till the *Sunday* after. And as long as those, who came out of the Circumcision into the Church of *Christ*, and observed the Law of *Moses* with that of the Gospel, held Communion with the Church, this made no Difference in it; but when they separated from it, then the Church was obliged to separate from them in this Usage, and to keep *Easter*, not on the fourteenth Day of the Moon, as the *Jews* did their Passover, but every where on the *Sunday* after: This was the Law of the Apostles for this Case, and agreed so to be by the Synods in *Judæa* and elsewhere, who met and settled the Matter, in the second Century, as *Eusebius* informs us, Hist. Eccles. V. 25. But of the two old Rules for the Observation of *Easter*, See St. *Clement's* and St. *Irenæus's* Vindication of the Apostolical Constitutions, pag. 26—32.] Now all then conformed to the Observation of it on the *Lord's Day*, except the *Asian* Churches, who pretending to have an ancient Rule and Usage, particularly of *John* and *Philip* the Apostles, and the holy Martyr *Polycarp*, would not recede from it: Whereon, *Victor* Bishop of *Rome* sent out an Excommunication against them for it; this happened about the Year of our Lord 192. But *Irenæus*, and most other Christians of that Time condemned

(i) *Eusebius* Hist. Eccles. lib. 5. cap. 23, 24. *Socrates* Hist. Eccles. lib. 5. cap. 22.

demned this, as a very rash and unjustifiable Act in *Victor*. However, the Controversy still went on, and tho' the Christians of the *Asian Way* who had been called *Quartodecimani*, for their observing of the Festival at the same Time with the *Jews*, *quartâ decimâ Lunâ*, i. e. on the fourteenth Day of the Moon, yielded; yet did some others persist in their former Practice; till at length in the *Nicene Council*, *A. D.* 325. they all gave up into the other Way, and an End was put to this Controversy: And from that Time the first Day of the Week, in Commemoration of the Resurrection of *Christ* thereon, hath been among all Christians every where the first Day of their *Easter* Solemnity: But in the Interim, both Parties still made Use of the 84 Years Cycle, till that also was put under another Regulation by the same Council of *Nice*. In the Year of *Christ* 222, this 84 Years Cycle being found Faulty, (k) *Hippolytus* Bishop of *Portus* in *Arabia* invented a new one, by joining two *Octoeteris's* together; but this soon appearing more faulty than the other, (l) *Anatolius* Bishop of *Laodicea* in *Syria*, did about the Year 270 explain that Year's Cycle indeed, but owned it, as then used, a very false Rule, and as determining the Equinox four Days wrong; as we by the Abuse of the like Rule determine it eleven Days wrong in *England* at this Day. What is most remarkable in this Account is, that the New Moon on its first Year was *March* the 26th, at the same Time when the Equinox was on the 22d; which implies, that when the Rule itself was first used, the Equinox was three if not four Days later than in the Days of *Anatolius*, i. e. 400 or 533 Years before him. This is so remarkable a Fragment of *Anatolius's*, that it ought to be here consulted by the Learned, and illustrated from that Part of this Author's Preface to his own Correction of the former Errors, in *Ruffinus's* Version; which, how imperfect soever, will give great Light to this Matter. In the Year 325 sat the *Nicene Council*, wherein, as to *Easter* (m) these following Particulars were agreed: 1st, That *Easter* should every where be begun to be observed on the first Day of the Week, that is, *Sunday*. 2dly, That it should be on the *Sunday*, that should follow next immediately after the 14th of the Moon, that should happen next after the vernal Equinox (which was then on the 21st of *March*.) And, 3dly, That it should be referred to the Bishop of *Alexandria* to calculate every Year, on what Day according to these Rules the Festival should begin.

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(k) *Anatolius* in Prologo ad Canonem Paschalem. Euseb. Hist. Eccles. lib. vii. 32. *Isidorus* Originum lib. 6. cap. 17.

(l) Euseb. Hist. Eccles. lib. 7. cap. 32.

(m) *Socrates* Schol. Histor. Eccles. lib. 1. cap. 9.

The *Alexandrians* being then of all others most skilful in Astronomy, for this Reason the making of this Calculation (*n*) was referred to the Bishop of that Place: And they having applied the nineteen Years Cycle in a much better Method to this Purpose, than had been before done, found it the best Rule that could be made use of for the settling of this Matter; and (*o*) accordingly went by it for the Discharge of what was referred to them by the Council. And therefore, they having every Year hereby fixed the Day, the Custom was for the Bishop of that Church to write of it to the Bishop of *Rome*, who having the Day thus signified unto him, first caused it by his Deacons to be published in his Patriarchal Church, on the Day of *Epiphany* preceding the Festival, and then by Paschal Epistles notified it to all Metropolitans through the whole Christian World, and they by like Epistles to their Suffragans; and by this Means the Day was every where known, and every where observed in an exact Uniformity of Time by Christians all the World over: But the Pride of the See of *Rome* not bearing long their being directed in any thing from abroad, after some Years Observance of this Order, they returned again to their old Cycle of eighty-four Years; and the Use of it was thereon again resumed all over the *Western* Church. But this again making the same Fault, as formerly, by Reason of the one Day six Hours and fifty-one Minutes, by which, the eighty-four Lunar Years in this Cycle, with its intercalated Months, did over-run the Solar Years in it, *Victorius*, a Presbyter of *Limoges* in *Aquitain*, (*p*) was employed by *Hilarius* (who was first Archdeacon, and afterwards Bishop of *Rome*) to make a new Cycle; who, following the *Alexandrians*, first introduced into the *Western* Church the Rule of fixing the Time of *Easter* by the nineteen Years Cycle, called the Cycle of the Moon; and having multiplied it by the twenty-eight Years Cycle of the Dominical Letters, called the Cycle of the Sun, hereby made the Period of 532 Years, called from him the *Victorian* Period; after the Expiration of which he reckoned, that the same New Moons, the same Full Moons, and the same Dominical Letters, and the same Times of *Easter*, would all come over again in the same Order of Time, as in the former Cycle, and so on in all following Cycles for ever: And accordingly they would have done so, had the same New Moons and Full Moons come over again at the same Point of Time in every Cycle of the Moon with the same Exactness, as every Dominical Letter did
come

(*n*) *Leo magnus* Papa in Epistola 94.

(*o*) *Ambrosius* in Epistola ad Episcopos *Æmilianos*.

(*p*) *Synodus Aurelianensis* 4. Can. 1 *Gennadius* de Viris Illustribus cap. 88. *Sigebertus Gemblacensis* de Scriptoribus Ecclesiasticis cap. 20. *Isidorus* Orig. lib. 6. cap. 17.

come again in every Cycle of the Sun ; but the nineteen Lunar Years, and seven intercalated Lunar Months, of which this Cycle consisted, (q) falling short of nineteen Julian Years by one Hour twenty-seven Minutes and about thirty or forty Seconds, hence it hath followed, that in every one of the Years of these nineteen Years Cycles, the New Moons and Full Moons have happened just so much sooner each Month, than in the same Years of the Cycle immediately preceding. And hereby it hath come to pass, that after the elapsing of so many Rounds of that Cycle, as have revolved from the Time of the *Nicene* Council to the Year 1716, when Dr. *Prideaux* wrote, the New Moons and Full Moons in the Heavens have anticipated the New Moons and Full Moons in the Kalendar of our Common-prayer-book four Days ten Hours and an half, because the New Moons and Full Moons are there stated not according to the present Times, but according to the Times of that Council. However, a better Cycle for this Purpose, than the nineteen Years Cycle, not being to be found, because none other can bring the Course of the Sun and Moon to a nearer Agreement, the *Alexandrians*, for this Reason, pitched on it for the fixing of their *Easter*, as the best Rule they could follow for it. And (r) *Theophilus* and (s) *Cyrillus*, who were both Patriarchs of *Alexandria*, and made each of them Periods for the determining the Times of this Festival, the first of an Hundred Years, and the other of ninety-five Years, founded all their Calculations hereon. And (t) *Victorius*, when he undertook to form a like Period for this End for the Use of the *Western* Christians, as the other had done for the Use of the *Eastern*, built it all upon the same Foundation: For fixing all the first vernal fourteen Moons (which were the Paschal Terms) according to the Cycle of the Moon, and the next Sunday after in every Year (which was the Day, when the Festival begun) according to the Cycle of the Sun, he compounded out of both these Cycles, by multiplying them into each other, his Period of 532 Years, beginning it from the 28th Year of our Lord, according to the vulgar *Æra* ; and herein, according to both these Cycles, he fixed the Times of *Easter* in every Year throughout that

(q) For whereas, 19 Julian Years contain 6939 Days and 18 Hours, 19 Lunar Years with their 7 intercalated Months contain only 6939 Days 16 Hours 32 Minutes and about 20 Seconds.

(r) *Beda* Hist. Eccles. lib. 5. cap. 22. videas etiam *Bucherium*, de Doctrina Temporum, *Petavium*, aliosque Chronologos.

(s) *Beda* ibid. *Bucherius*, *Petavius*, alique. *Cyrillus* was Nephew to *Theophilus*, and succeeded him in the See of *Alexandria*. He abolished his Uncle's Cycle, and substituted his of 95 Years in its Stead, which was truly a Cycle, for it consisted of five *Metonic's*: But the other was rather a Table, in which *Easter* was calculated for an 100 Years, than a Cycle.

(t) *Beda* ibid. *Bucherius* in Canonem Paschalem *Victorii*.

that whole Period, and so in all succeeding Periods on the same Days over again in each of them for ever. This, after several Years Labour in it, he finished and published in the Year of our Lord 457; which *Dionysius Exiguus* a Roman Abbot, (u) having in the Year of our Lord 527 corrected in some Particulars, and fixed the Equinox and New Moons at the same Points of Time, in which they were at the holding of the Council of *Nice*, the whole *Western Church* went hereby for many Ages, till *Gregory* the 13th, Bishop of *Rome*, in the Year 1582 reduced it by his Corrections to that Form, in which it is now used under the Name of the *New Stile* in Foreign Countries. However, we in *England*, and all the Dominions belonging thereto, still retain the old Form: And as we are the last to recede from this Form, so were we anciently the last to receive it. For altho' *Dionysius* published his Form in the Year of our Lord 527, it was not till the Year 800 that it was universally received by all the Churches of *Britain* and *Ireland*; and great Controversies were in the Interim raised among them about it, the Occasion of which was as followeth.

Till the *Saxons* came into this Island (which was *A. D.* 449.) the *British* Churches having always communicated with the *Roman*, and received all its Usages, as having been till about that Time a Province of the *Roman Empire*, they agreed with it in the Use of the same Rule for the fixing of the Time of their *Easter*: And the *Irish*, who had not long before been converted by (w) *St. Patrick*, who was sent to them from *Rome*, followed the same Usage. But afterwards, when the *Saxons* having made themselves Masters of all the *Eastern* and *Southern Coast* of this Island, had thereby cut off all Communication with *Rome*, all that Correspondence, which till then the *British* and *Irish* Churches had held with the *Roman*, thenceforth ceased, and was wholly interrupted; till the coming hither of *Austin the Monk* to convert the *English Saxons*, which was (x) about one Hundred and fifty Years after: And therefore, neither the *British* nor the *Irish* knowing any thing of the Reformation, that had in the Interim been made in this Rule concerning *Easter*, either by *Victorius* or *Dionysius*, went on with the observing of the said Festival according to the old Form of the 84 Years Cycle, which they had received from the *Romans*, before the *Saxons* came into

(u) Videas de hac re duas ejus Epistolas in fine Operis *Bucherii* de Doctrina Temporum.

(w) *St. Patrick* was sent by *Cælestin* Bishop of *Rome* to convert the *Irish*, *A. D.* 432. He was then 60 Years old when he first undertook the Work of this Apostleship, and continued in it 60 Years after; and with such Success that he converted the whole Island, and died at the Age of an 120.

(x) *Austin* first landed in *Kent*, *A. D.* 597.

into this Land; and in this Usage *Austin* found them on his Arrival hither; and they having been long accustomed to it, could not easily be induced to alter it for the new Usage of the *Romanists*, which *Austin* (y) then proposed to them: And hence arose that Controversy about *Easter*, which from that Time was between the old Christians of *Britain* and *Ireland*, and the new Christians which were here converted by the *Romanists*, and lasted full two Hundred Years, before it was fully suppressed: The Difference between them about this Matter was in two Particulars; for 1st, Whereas the *Romanists*, according to the Rule of *Dionysius*, fixed the Time of *Easter* by the nineteen Years Cycle of the Moon, and the twenty-eight Years Cycle of the Sun, the first shewing them the Paschal Term, and the other what Day was the next *Sunday* after; the (z) *Britains* and *Irish* adhered to the Use of the old Cycle, that of eighty-four Years for this Matter. And 2dly, Whereas the *Romanists* observed the Beginning of the Festival from the 15th Day of the first Vernal Moon to the 21st inclusive, according as the *Sunday* happened within the Compass of those Days, the *Britains* and the *Irish* observed it from the 14th to the 20th; that is, the *Romanists* laying it down for a Principle in this Case never to begin the Paschal Festival at the same Time with the *Jews*, for the avoiding of it would never begin the Solemnity on the 14th Day of that Moon, tho' it happened to be on a *Sunday*, but deferred it to the next *Sunday* after, tho' in this Case that *Sunday* did not happen till the 21st Day of the said Moon: But the *Britains* and *Irish*, if that 14th Day happened to be on a *Sunday*, did then begin the Festival, without making any such Scruple as the *Romanists* did in this Case, and so proceeded to observe it in the following Years on the 15th, 16th, 17th, 18th, 19th, and 20th, according as the next *Sunday* after fell on any of those Days of that Moon: But the *Romanists* not beginning the Festival on any *Sunday* till the 15th of the said Moon, observed it in the following Years on the 16th, 17th, 18th, 19th, 20th, and 21st of the Moon, according as the next *Sunday* fell on any of them in any of the said Years: So that as the former never carried the Beginning of this Festival beyond the 20th Day of the first Vernal Moon, so the latter never commenced it till the 15th Day of the same. And they were so zealously set on this Way, that they would not hold Communion with those of the *British* and *Irish* Churches that did otherwise; but looking on them as Hereticks, called them by Way of Reproach *Quarto-Decimans*; whereas, the ancient *Quarto-Decimans* were only those, who begun the Festival on the 14th Day of the Moon at the same Time with the *Jews*, on what Day

(y) *Beda* Hist. Eccles. lib. 2. cap. 2.

(z) *Beda* ibid. & cap. 4.

of the Week soever it happened. But the *Britains* and the *Irish* never begun it on that Day, but when it happened to be a *Sunday*. [But of the Difference between the *Romans* and ancient *Britains* Observation of *Easter*, see *St. Clement* and *St. Irenæus* Vindication of the Constitution, pag. 32. in Agreement with the foregoing Account of *Dr. Prideaux*.]

On the receding of *Paulinus* from the Archbishoprick of *York*, after the Death of *Edwin* King of the *English Saxons*, beyond the *Humber* (which happened in (a) the Year of our Lord 633) the Churches of those Parts having had their Bishops from the Monastery of *St. Columbus* in the Island of *Hy* (which was then the chief University of the *Irish* for the educating and breeding up of their Divines) and (b) *Aidan*, (c) *Finan*, and (d) *Colman*, who had been all three Monks of that Monastery, having in Succession to each other governed those Churches thirty Years, they, during that Time, had introduced into them the *Irish* Usage for the observing of *Easter*; whereby the Controversy being brought among the *English* Christians, and a Schism made among them about it, for (e) the putting of an End to it, a Council was called to meet at the Monastery of the Abbess *Hilda* at *Whitby* in *Yorkshire*, then called *Streonshale*. And there a long Disputation being had before *Oswy* King of (f) the *Northumbrians* (who presided in that Council) and *Alfred* his Son; and the main Stress of the Arguments on both Sides turning upon this, that the *Irish* and *Britains* urged the Authority of *John* for their Usage, and the *Romanists* that of *Peter* for theirs, which they said was preferable to the other, because he was the Prince of the Apostles, and had the Keys of Heaven committed to his keeping; *Oswy* asked those who disputed on the Side of the *Irish* and *Britains*, whether they agreed that the Usage of the *Romanists* had been the Usage of *Peter*? And on their agreeing hereto, he asked them again, whether they held that *Peter* had the keeping of the Keys of Heaven? And they having answered to this also in the Affirmative, he hereon declared, that he would then be for *Peter's* Way, lest when he should

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come

(a) *Beda* Hist. Eccles. lib. 2. cap. 20.

(b) *Beda* Hist. lib. 3. cap. 3.

(c) *Beda* Hist. lib. 3. cap. 17, 25.

(d) *Beda* Hist. lib. 3. cap. 25, 26.

(e) *Beda* Hist. lib. 3. cap. 25. *Heddius* in vita *Wilfridi*, cap. 10.

(f) All were then called *Northumbrians*, that lived North of the River *Humber* from that River to *Graham's Dike*, which did run from *Dunbritton Frith* to the *Forth*. For all this Country was the ancient Kingdom of the *Northumbrians*, and was divided into two Parts, *Deira*, and *Bernicia*; the former extended from the *Humber* to the *Tine*, and the other from the *Tine* to *Graham's Dike*.

come to Heaven's Gates, *Peter* should shut them against him, and keep them out. Whereon this ridiculous Controversy receiving as ridiculous a Decision, all the Christians of those Parts came over to the *Roman Way*, and *Colman* (g) being much displeased with this deciding, or rather ridiculing of the Controversy, returned with as many of his *Irish* Clergy, as were of his Mind, again to the Monastery of *Hy*, from whence they came, and the *Northumbrians* had another Bishop appointed over them in his Stead. This happened in the Year of our Lord 664.

After this, the old Way began to wear off both in *Britain* and *Ireland*, tho' but by slow Degrees. (h) *Adamnanus* Abbot of *Hy* being sent on an Embassy from (i) the *British Scots* (that is the *Irish* who had settled in *North Britain*) to *Alfred* King of the *Northumbrians*; and having, while he continued on that Occasion in those Parts, made a visit to the united Monasteries of *Jarrow* and *Wermouth*, near *Durham*, was there by *Ceolfrid* then Abbot of them so thoroughly convinced of the Reasonableness of the *Roman Way* before the other, that on his Return to *Hy*, he endeavoured to bring all there to conform to it; but not being able to prevail with them herein, he went into *Ireland*, and there brought over almost all the *Northern* Parts of that Island to this Way. This happened about the Year of our Lord 703. And he had the easier Success herein, for that (k) the *Southern* Parts of that Island had some Years before conformed hereto, being induced to it by an Epistle from *Honorius* Bishop of *Rome*, written to them about it in the Year 629. In the Year 710, the same *Ceolfrid* abovementioned (l) having written to *Naitan* King of the

Picts

(g) *Beda* Hist. lib. 3. cap. 26.

(h) *Beda* Hist. lib. 5. cap. 16.

(i) *Scotia* in this Age was only *Ireland*, and the *Scoti* none other than the *Irish*. For *Ireland* only was the ancient *Scotia*, and the *Irish* the ancient *Scots*. But about the Year of our Lord 500 a Colony of the *Irish* having, under the Leading of *Fergus*, the Son of *Erc*, settled in that Part of *North Britain* now called *Argileshire*, first brought with them the Name of *Scots* into that Country, and there began the Kingdom of the *British Scots*, from whom this Embassy came. But afterwards having, in process of Time, conquered both the *North* and the *South Picts*, and also received from the *Saxon* Kings of *England* all the *Lowlands* from *Graham's Dike* to the River *Tweed* (which formerly belonged to those Princes) they henceforth gave the Name of *Scotland* to that Country, and *Ireland*, the ancient *Scotia*, assumed the Name which it now bears. This was done about the Year of our Lord one Thousand. For Archbishop *Usher* tells us, who fully examined the Matter, that there is not any one Writer, who lived within a thousand Years after Christ, that mentions the Name of *Scotland*, and means any other than *Ireland* by it. *Vide Britannicarum Ecclesiarum Antiquitates*, cap. xvi. pag. 383.

(k) *Beda* Hist. lib. 2. cap. 19, & lib. 3. cap. 3.

(l) *Beda*, lib. 5. cap. 22.

Picts an Epistle for this Way, thereby brought him and all of his Nation with him into a Conformity to it. This Epistle is very learnedly and judiciously written; and no Doubt was penned by *Bede*, who was then a Monk under him in these two united Monasteries. It is still extant in *Bede's Ecclesiastical History*, and gives us the best View of this Controversy of any thing now remaining, that hath been written about it. In the Year 716, (m) *Ecgbert*, a pious and learned Presbyter of the *English* Nation, after having spent many Years in his Studies in *Ireland*, (which was in that Age the prime Seat of Learning in all Christendom) coming from thence to the Monastery of *Hy*, proposed to them anew the *Roman* Way; and having better Success herein than *Adamnanus* their late Abbot had in that Attempt which he had before made upon them for this Purpose, brought them all over to it. And after this none but the *Welch* persisted in the old Form; who out of the inveterate hatred they had against all of the *English* Nation, were hard to be brought to conform to them in any thing. However at length, about the Year 800, the Errors of the old Way by that Time growing very conspicuous, by Reason of the many Days, which, according to the 84 Years Cycle, the Lunar Account must then have over-run the Solar, the *Welch* of *North Wales* (n) were, by the Persuasion of *Elbodius* their Bishop, prevailed with to give an Ear to those Reasons, which were alledged for the *Roman* Form; and being convinced by them, that it was the better of the two, came into it: And not long after, the *Welch* of *South Wales* followed their Examples, and did the same; and thenceforth the Cycle of 84 Years, which had lasted so many Ages, became wholly abolished all Christendom over, and was never more brought into Use.

On the Abolition of the 84 Years Cycle, the Paschal Rule of *Dionysius* became the Rule of the whole *Western* Church for several Ages after; and it being still the Rule of *Great Britain* and *Ireland*, and all the Dominions belonging to them, it will be useful for the *English* Reader to know the Particulars of it. They are as followeth. 1. That *Easter* is a Festival annually observed in Commemoration of Christ's Resurrection. 2. That *Sunday* being the Day on which it is Weekly commemorated, that Day of the Week is the fittest always to be the Day, on which the annual Commemoration of it is to be solemnized. 3. That therefore this Festival be always on a *Sunday*. 4. That it be on the *Sunday* next after the *Jewish* Passover. 5. That the *Jewish* Passover being always slain on the fourteenth Day of the first vernal Moon,

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(m) *Beda*, lib. 5. cap. 23.

(n) *Humphredi Lbuid Fragmenta Britannica. Winn's History of Wales*, pag. 18.

by them called *Nisan*, the Christian *Easter* is always to be on the next *Sunday* after the said fourteenth Day of that Moon. 6. That to avoid all Conformity with the *Jews* in this Matter, though the fourteenth Day of the said Moon be on a *Sunday* this Festival is not to be kept on that *Sunday*, but on the next *Sunday* after. 7. That the first vernal Moon is that, whose fourteenth Day (commonly called the fourteenth Moon) is either upon the Day of the vernal Equinox, or else is the next fourteenth Moon after it. 8. That the vernal Equinox according to the Council of *Nice* (to the Times of which this Rule is calculated) is fixed to the twenty-first Day of *March*. 9. That therefore the first vernal Moon according to this Rule is that, whose fourteenth Day falls upon the twenty-first of *March*, or else is the first fourteenth Moon after. 10. That this fourteenth Day of the first vernal Moon being the Limit or Boundary, which bars and keeps *Easter* always beyond it, so that it can never happen before or upon that Day, but always after it, for this Reason it is called the Paschal Term. 11. That the next *Sunday* after the Paschal Term is always *Easter* Day. 12. That therefore the earliest Paschal Term being the 21st of *March*, the 22d of *March* is the earliest *Easter* possible; and the 18th of *April* being the latest Paschal Term that can happen, the seventh Day after, that is, the 25th of *April*, is the latest *Easter* possible; all other *Easters* are sooner or latter, as the Paschal Terms and the next *Sundays* after them fall sooner or latter within the said Limits. 13. That the earliest Paschal Term or fourteenth Day of the said first vernal Moon being, according to this Rule, on the 21st of *March*, the fourteenth Day before, that is, the 8th of *March*, must be the earliest first Day of this Moon that can happen; and the latest Paschal Term being the 18th of *April*, the fourteenth Day before that, that is, the 5th of *April*, is the latest first Day of this Moon, that can happen. All other first Days of this Moon fall sooner or later between the 8th Day of *March* and the 5th of *April* following. 14. That the Cycle of the Moon, which Points to us the Golden Number, always shews us which is the first Day of the Paschal Moon, and consequently which is the fourth Day of the same; and the Cycle of the Sun, which Points to us the Dominical Letter, always shews us, which is the next *Sunday* after. And therefore when you know, what is the Golden Number, and what is the Dominical Letter of the Year, the following Scheme will fully serve to tell you, when *Easter* will fall according to this Rule in any Year for ever.

March					April				
1	2	3	4	5	1	2	3	4	5
3	1		D	Kalendæ	1	15	G	Kalendæ	
	2		E	VI	11	2	A	IV	
11	3		F	V		3	B	III	
	4		G	IV	19	4	C	Prid. Non.	
19	5		A	III	8	5	D	Nonæ	
8	6		B	Prid. Non.	16	6	E	VIII	
	7		C	Nonæ	5	7	F	VII	
16	8		D	VIII		8	G	VI	
	9		E	VII	13	9	A	V	
5	10		F	VI	2	10	B	IV	
13	11		G	V		11	C	III	
	12		A	IV	10	12	D	Prid. Id.	
2	13		B	III		13	E	Idus	
10	14		C	Prid. Id.	18	14	F	XVIII	
	15		D	Idus	7	15	G	XVII	
18	16		E	XVII		16	A	XVI	
	17		F	XVI	15	17	B	XV	
7	18		G	XV	4	18	C	XIV	
15	19		A	XIV		19	D	XIII	
	20		B	XIII	12	20	E	XII	
4	21	16	C	XII Nicene Equinox		21	F	XI	
12	22	5	D	XI First Easter possible.		22	G	X	
	23		E	X	9	23	A	IX	
1	24	13	F	IX		24	B	VIII	
9	25	2	G	VIII	17	25	C	VII Last Easter possible.	
	26		A	VII	6	26	D	VI	
17	27	10	B	VI		27	E	V	
	28		C	V	14	28	F	IV	
6	29	18	D	IV		29	G	III	
14	30	7	E	III	3	30	A	Prid. Kalend.	
3	31		F	Prid. Kalend.					

In this Scheme the first Column contains the Numbers that in the Kalendar of our Common Prayer-Book are called the *Primes*, which are the Golden Numbers, that Point out to us the New Moons. The second Column gives the Days of the Month. The third contains the Golden Numbers, which Point out to us the Paschal Terms, on the 14th Day of the first vernal Moon (*i. e.* the Day on which the *Jews* slew their Passöver.) The fourth Column gives the Dominical Letters. And the last the old Roman Kalendar. Every Number of the *Primes* shews, that in the Year when that is the Golden Number, the New Moon is, according to the Calculation of this Form, on the Day of the Month, over-against which it is placed. And every Number in the third Column shews, that in the Year when that is the Golden Number, the Paschal Term is on the Day of the Month, over-against which it is placed. The Dominical Letters tell us, when

is the first *Sunday* after the Paschal Term, on which *Easter* begins. And the *Roman* Kalendar shews us, on what Day thereof each Particular abovementioned happens.

And therefore observing these Particulars, when you would find out in any Year, on which Day *Easter* falls in it, run down your Eye in the first Column from the 8th of *March* (which is the earliest first Day that can happen of the first vernal Moon) till you come to that Number in it, which is the Golden Number of the Year, and that Number tells you, that the Day of the Moon, over-against which it is placed is the first of that Moon. And then running down your Eye in the third Column, till you come to the same Golden Number in that Column, that Number tells you, that the Day of the Month over-against which it is placed is the Paschal Term, that is the fourteenth Day of the Moon (as by numbring from that, which is the same Golden Number in the first Column you will find) and then running down your Eye from thence in the fourth Column (which is the Column of the Dominical Letters) till you come to the Dominical Letter of the Year, that Letter tells you, that the Day of the Month, over-against which it is placed, is the next *Sunday* after the said Paschal Term, and that *Sunday* is the *Easter-Sunday* of the Year. As for Example, If you would know on what Day *Easter* falls in the Year 1716, run down your Eye in the first Column, till you come to the Number Seven (which is the Golden Number of that Year) which being placed over-against the seventeenth of *March*, it tells you thereby, that this 17th of *March* is the first Day of the first vernal Moon of the Year. And from thence run down your Eye in the third Column, till you come to the same Number of Seven in that Column, which being placed over-against the 30th of *March*, it tells you thereby, that this is the 14th Day of that Moon (as you will find by numbering from the said 17th Day, which was the first of this Moon) or the Paschal Term of this Year. And then run down your Eye from thence in the fourth Column (which is the Column of the Dominical Letters) till you come to the Letter G (which is the Dominical Letter of the Year) which being placed over-against the first of *April*, it tells you thereby, that this Day is the first *Sunday* after the said Paschal Term, and therefore is the *Sunday* on which *Easter* is to be solemnized this Year. And so in like Manner, if you would know when *Easter* will fall in the Year 1717, Eight being the Golden Number of the Year, and placed in the Column of the *Primes* over-against the fifth of *April*, it shews, that to be the first Day of the first vernal Moon of that Year. And the same Number in the third Column being placed over-against the 18th of *April*, it shews, that to be the Paschal Term of the Year. And the Letter F being the Dominical Letter of the Year, and the next F after

in the fourth Column being placed over-against the 21st of *April*, this shews, that the 21st of *April* is the first *Sunday* after the said Paschal Term, and therefore is the *Sunday* on which *Easter* is to be observed in that Year. And so by the like Method may be found out, when *Easter*, according to this Form, will fall in any Year for ever; and hereby, not only the Rule, but also the Reason of the Thing may be seen both together at the same Time. And the same may be done by the Kalendar in the Common Prayer-Book, though the 3d Column of this Scheme be there wanting. For you having there found by the Method mentioned the first Day of the first vernal Moon, number down from thence to the 14th Day after, and there you have the Paschal Term, and the next *Sunday* after (which you will know by the Dominical Letter of the Year) is *Easter-Sunday*.

But it is to be observed, that the 21st of *March* is not the true Equinox, but only that, which was the true Equinox at the Time of the *Nicene* Council (which was held, *Anno Dom.* 325) since that Time the true Equinox hath anticipated the *Nicene* Equinox eleven Days. For the *Julian* solar Year, which we reckon by, exceeding the true Tropical solar Year, about eleven Minutes, this excess in about 133 Years makes a Day; and almost eleven Times 133 Years having happened since the Time of that Council to the Year 1716, the true Equinox now falls eleven Days before the *Nicene* Equinox. And so in like Manner it hath happened to the *Primes*, that is, the Golden Numbers, or the Numbers of the nineteen Years Cycle of the Moon in the first Column of the Kalendar in our Common Prayer-Book. For they are placed there to shew, that the Days of the Month, over-against which they stand in that Kalendar, are the New Moons in those Years, in which they are the Golden Numbers, and they truly did so at the Time of the Council of *Nice*. But in every one of the nineteen Years Cycles of the Golden Numbers, called the Cycles of the Moon, the *Julian* Solar Reckoning exceeding the true Lunar Reckoning an Hour and almost an Half, this Hour and an Half in 304 Years makes a Day, and four Times 304 Years and an Half 304 Years more having now passed since that Council, this hath caused that the true New Moons now happen four Days and about an Half before the New Moons marked by the *Primes* in the said Kalendar of our Common Prayer-Book. And therefore, if you would have the true Equinox by that Kalendar, you must deduct as many Days from the 21st of *March* as there hath been the Number of 133 Years since the Council of *Nice*, and that will bring you back to the true Time of the Equinox in this or any other Year, wherein it shall be sought for. And so in like Manner if you would have the true Time of the New Moon by the same Kalendar in every Month, you must deduct as many Days

from the Days of the Month, which the *Primes* mark out for the New Moons, as there are the Number of 304 Years in the Number of Years, which are now from the Time of the said Council elapsed, that is, four Days and above an Half, and this will lead you back to the true Time of the New Moon in any Month of the Year wherein you shall seek to know it. As for Example, in the Year 1716, the Number Seven (which is the Golden Number of the Year) as placed in the Column of the *Primes* in the Month of *June*, points out the 13th Day of the Month for the New Moon, deduct from it four Days and an Half, and that will carry you back to the 8th of *June*, which is the true New Moon. And so likewise in this Method you may know by the same Kalendar, on what Day the New Moon shall happen in any Month or Year for ever: And thus far, the Explication of the *Jewish* Cycle of 84 Years, and the Account of that Controversy about it, which was raised in this Land among our *English* Ancestors, hath led me I fear into too long a Digression. [However, the Reader ought to be informed, that if the Christian Church had but been so wise from the Beginning as to have kept close to that Rule of the Apostles themselves, as still extant in their Constitutions, V. 17. they had avoided all these puzzling Rules and Cycles: For they give this plain Direction, that they should accurately observe the Vernal Equinox, till the 21st Day of the Moon or Lunar Month; and take Care that the 14th Day of the Moon [the Visible Full Moon] fall in Passion Week. Now every Ephemeris or Almanack will readily informs us, and easy Tables may inform us long beforehand, when the Vernal Equinox happens every Year, and when the Full Moon happens the same Year: Which would determine the Time for the keeping of *Easter* for all Generations, without any farther Calculations.] To return therefore to our History.

Anno 161. *Nicanor* having received Orders from *Demetrius*
 A. M. 4324. again to renew the War against the *Jews*, as hath
Judas been abovementioned, (o) came with his Forces to
Maccabæus 6. *Jerusalem*, and there thought by Craft and Trea-
Daniel's 70 chery to have gotten *Judas* into his Power: For
 Weeks 301. having invited him to a Conference, *Judas* relying
 on the late Peace complied with him herein, and came to the Place
 appointed, but finding that an Ambush was there laid treacherously
 to take him, he fled from his Presence, and after this all Con-
 fidence was broken, and the War was again begun between them;
 the first Action hereof was at *Capharsalama*, in which, *Nicanor*
 having lost five Thousand of his Men retreated with the rest to
Jerusalem, where being much enraged by Reason of the Defeat,
 he

(o) 1 *Maccab.* vii. 27 — 32. *Josephus* Antiq. xii. 10. 4.

he first vented his Wrath on *Raxis*, an eminent and honourable Senator of the *Jewish* Senate called the *Sanhedrim*. 2 *Maccab.* xiv. 37 — 46. For finding that he was much honoured and beloved by the *Jews*, not only by Reason of his steady and constant Perseverance in his Religion through the worst of Times, but also because of the good and kind Offices, which he was ready on all Occasions to do his People, *Nicanor* thought it would be an Act of great Displeasure and Despite to the *Jews* to have him cut off, and therefore sent out a Party of five Hundred Men to take him, with Intent to put him to Death: But *Raxis* being at a Castle of his, which he had in the Country, there defended himself against them for some Time with great Valour: But at length finding he could hold out no longer, he fell upon his own Sword, but the Wound not killing him, he cast himself headlong over the Battlements of the Turret, whereon he fought, and finding himself alive after that also, he thrust his Hand into his Wound, and pulling out his Bowels cast them upon the Assailants, and so died. The *Jews* for this reckoned him a Martyr, but (p) *Austin* in his Epistle to *Dulcitius* condemns the Fact as Self-murder, and there gives Reasons for it, that cannot be answered.

After this, *Nicanor* (q) went up into the Mountain of the Temple, and there demanded, that *Judas* and his Host should be delivered to him, threatening that unless this were done, he would on his Return pull down the Altar, and burn the Temple, and instead of it build a Temple to *Bacchus* in the same Place; and at the same Time spoke many other blasphemous Words, both against the Temple, and the God of *Israel*, that was worshipped in it; which sent all that wished well to *Sion* to their Prayers against him, and they were heard with through Effect: For immediately after, (r) *Nicanor* marching out with his Forces against *Judas*, and coming to a Battle with him was slain in the first Onset; whereon, the whole Army cast away their Arms and fled, and all the Country rising upon them as they endeavoured to escape, cut them all off to a Man, there not being of his whole Army, which consisted of thirty-five Thousand Men, so much as one left to carry the News of this Defeat to *Antioch*. *Judas* and his Forces returning from the Pursuit again to the Field of Battle, took the Spoils of the Slain, and having found the Body of *Nicanor*, they cut off his Head, and also his right Hand, which he had stretched out so proudly in his threatnings against the Temple, and hanged them up upon one of the Towers of *Jerusalem*. This Victory

(p) Epistola 61. vide etiam eundem in libro secundo contra *Gaudentium*.

(q) 1 *Maccab.* vii. 33 — 38. 2 *Maccab.* xiv. 31 — 36. *Josephus* ibid.

(r) 1 *Maccab.* vii. 34 — 50. 2 *Maccab.* xv. 1 — 36. *Josephus* ibid.

Victory was obtained on the thirteenth of the Jewish Month *Adar*; and it being a Day of great Deliverance to *Israel*, they rejoiced greatly in it, and ordained that it should ever after be observed as an Anniversary Day of Thanksgiving in Commemoration of this Mercy, and they so keep it even to this present Time, by the Name of the Day of *Nicanor*. And here endeth the History of the second Book of the *Maccabees*.

Judas having some Respite after this Victory (s) sent an Embassy to the *Romans*; for having heard of their Power, Prowess, and Policy, he was desirous of making a League with them, hoping thereby to receive some Protection and Relief against the Oppression of the *Syrians*; and therefore for this End he made Choice of *Jason*, the Son of *Eleazar*, and *Eupolemus* the Son of that *John*, who in a like Embassy to *Seleucus Philopator*, obtained from him a Grant of all those Privileges for the *Jews*, which *Antiochus Epiphanes* would have afterwards abolished, and sent them to *Rome*; 2 *Maccab.* iv. 11. where they were kindly received by the Senate, and a Decree was made, that the *Jews* should be acknowledged as Friends and Allies of the *Romans*, and a League of mutual Defence be thenceforth established between them: And a Letter was written from them to *Demetrius*, (t) requiring him to desist from any more vexing the *Jews*, and threatening him with War if he should not comply herewith; but before this Letter was delivered, or the Ambassadors returned with the Decree of the Senate to *Jerusalem*, *Judas* was dead.

For *Demetrius* having received an Account of the Defeat and Death of *Nicanor*, (u) sent *Bacchides*, with *Alcimus*, the second Time into *Judæa*, at the Head of a very potent Army, made up of the prime Forces and Flower of his Militia. *Judas*, on the coming of this Army into *Judæa*, had no more than three Thousand Men with him to oppose them; who being terrified with the Strength and Number of the Enemy deserted their General all to eight Hundred Men; yet with these few, *Judas* out of an over Excess of Valour and Confidence, dared to engage the numerous Army of the Adversary; but being overborn by their Numbers, was slain in the Conflict; for which, all *Judah* and *Jerusalem* made

(s) 1 *Maccab.* viii. *Josephus* *ibid.*

(t) 1 *Maccab.* viii. 41, 42. *Justin.* lib. 36. cap. 3. The Words of *Justin* in this Place are. A *Demetrio* cum defecissent *Judæi* amicitia *Romanorum* petita primi omnium ex orientalibus libertatem receperunt; facile tunc *Romanis* de alieno largientibus, i. e. The *Jews*, when they revolted from *Demetrius*, having sought the Friendship of the *Romans*, were the first of the Nations of the *East*, that regained their Liberty; the *Romans* at that Time easily giving to others of that which was not their own.

(u) 1 *Maccab.* ix. 1 — 22. *Josephus* *Antiq.* xii. 11. 1. 2.

made great Lamentation; and *Jonathan* and *Simon* his Brothers taking up his dead Body buried him honourably at *Modin*, in the Sepulchre of his Forefathers.

The Apostates, and others, who were ill affected to the true Interest and Peace of their Country, (w) took the Advantage of this Loss to lift up their Heads again, and act according to their evil Inclinations in all Parts of the Land, and hereby created great Disturbances in it: And moreover, a very grievous Famine happened at the same Time, and the prevailing Faction having gotten most of the Provisions of the Land into their Power, this caused great Revoltings among the People, that so thereby they might come at Bread: And by this Means *Alcimus* and his Party greatly increasing in Strength, got the whole Land into their Power, and thereon, the Government being in all Places put into the Hands of wicked Men, great Inquisition and Search was made for the Friends and Adherents of the *Maccabæans*; and such of them as could be taken being brought to *Bacchides* were put to Death with all Manner of Cruelty and Indignity; by Reason whereof, there was sore Affliction and great Distress in *Israel*, such as had not been from the Days of the Prophets that returned from the *Babylonish* Captivity to that Time, not excepting even the persecuting Times of *Antiochus Epiphanes*. Whereon, (x) for the Remedy of this great Evil and Misery, all that wished well to *Sion* flocked to *Jonathan*, and made him their Captain: And he thereon taking the Government upon him, rose up in the Place of *Judas* his Brother, and got Forces together to resist the Enemy; which *Bacchides* hearing of, endeavoured to have gotten him into his Power, that he might put him to Death. Whereon, *Jonathan* and *Simon* his Brother, with those that were with them, fled into the Wilderness of *Tekoa*, and there encamped near the River of *Jordan*, where being surrounded with a Morass on the one Side, and the River on the other, they could not be easily come at: But that they might the better secure their Goods and Baggage from all the Events of War, (y) they sent all their Carriages, under the Conduct of *John*, the Brother of *Jonathan* and *Simon*, to their Friends the *Nabatheans*, to be deposited with them, till they should be in a better Condition again to receive them: But while *John* was on his Way thither, the *Jambrians*, a Tribe of the *Arabs* then living at *Medaba*, formerly a City of the *Moabites*, issued out from thence upon him; and having slain him, and those that were with him, took all that they had, and carried it away for a Prey.

Not

(w) 1 *Maccab.* ix. 23 — 27. *Josephus* Antiq. xiii. 1. 1.

(x) 1 *Maccab.* ix. 28 — 33. *Josephus* ibid.

(y) 1 *Maccab.* ix. 35, 36. *Josephus* ibid.

Not long after, (z) *Jonathan* and *Simon* understanding that a great Marriage was to be solemnized at *Medaba*, between one of the chief Men of the *Jambrians*, and a Daughter of one of the prime Nobles of *Canaan*, and having gotten Notice of the Day, when the Bride was to be conducted Home to her Bridegroom, waylaid them in the Mountains; from whence, having a full Sight of the Bride's being carried on with great Pomp and Attendance, and the Bridegroom's marching out with like Pomp to meet and receive her, as soon as they perceived both Companies were joined together, they rose up against them from the Place where they lay in ambush, and slew them all; excepting only some few that escaped by flying to the Mountains, and took all their Spoils, and having thus revenged the Death of their Brother returned again to their former Camp: Of which, *Bacchides* (a) having received Intelligence, marched thither against them, and having made himself Master of the Pass that led to their Encampment, assaulted them in it on the Sabbath Day, expecting then to find no Resistance from them, because of the religious Veneration which he understood they had for that Day; but *Jonathan* reminding probably his People of the Determination that was made in this Case in the Time of *Mattathias* his Father, exhorted them valiantly to resist the Enemy, when thus pressed to it by Necessity, notwithstanding it was on the Sabbath Day; and all accordingly complied herewith, and in Defence of themselves slew of the Assailants about a Thousand Men; but finding, that they must at length be overpowered by their Numbers, they cast themselves into the River *Jordan* and swam over to the other Side, and so escaped: For *Bacchides* pursuing them no farther, returned again to *Jerusalem*, where having given Order for the fortifying of several Cities and strong Holds throughout *Judæa*, in Places best convenient for it, he put strong Garrisons in them, that he might thereby the better keep the Country in Subjection, and the easier suppress all those of the contrary Party that should rise up against him. And especially he took Care to well repair and fortify the Fortress of Mount *Agra* in *Jerusalem*, and having fully furnished it with Men and Provisions, he took of the Children of the chief Men of that Country, and put them into it; ordering them there to be kept as Hostages for the Fidelity of their Fathers and Friends, and so ended the Year.

Anno 160. In the next Year after died *Alcimus*, the great
 A. M. 4325. Troubler of *Israel*; 1 *Maccab.* ix. 54—56. for
Jonathan 1. after having, by the Power of *Bacchides*, fully esta-
Daniel's 70 blished himself in the Pontificate, he set himself to
 Weeks 302. make several Alterations for the corrupting of the
 then

(z) 1 *Maccab.* ix. 37—41. *Josephus* ibid.
 (a) 1 *Maccab.* ix. 43—53. *Josephus* ibid.

then well settled State of the *Jewish* Religion, in order to the bringing of it to a nearer Agreement with the Heathen: And whereas, round the Sanctuary there was built, by the Order of the later Prophets *Haggai* and *Zechariah*, a low Wall or Enclosure, to serve for the separating of the holy Part of the Mountain of the House from the unholy; and the Rule was, that within this none uncircumcised were ever to enter, *Alcimus*, in order to take away this Distinction, and give the *Gentiles* equal Liberty with the *Jews* to pass into the Inner Courts of the Temple, ordered this Wall of Partition to be pulled down; but while it was a doing he was smitten by the Hand of God with a Palsy, and suddenly died of it.

When *Bacchides* saw that *Alcimus* was dead, for whose Sake he came into *Judæa*, he returned again to *Antioch*; 1 *Maccab.* ix. 57. and the Land had quiet from all Molestations of the *Syrians* for two Years after. It's most likely, *Demetrius* had by this Time received the Letters that were sent to him from the *Romans*, in Behalf of the *Jews*, and thereupon gave *Bacchides* Orders to surcease his Vexations of that People; and that it was in Obedience to those Orders that, on the Death of *Alcimus*, he took that Occasion to leave that Country.

For (b) *Demetrius* about this Time labouring all he could to get the *Romans* to favour him, was now more than ordinary cautious not to give them any Offence; and therefore was the more ready to comply with any thing they should desire. It hath been before related in what Manner he fled from *Rome*, when he was an Hostage there, and how, contrary to the Mind of the Senate, he seized *Syria*, and slew *Antiochus Eupator*, whom they had confirmed in that Kingdom, and there reigned in his Stead; for which Reason they being much displeased with him, had not as yet saluted him King, nor renewed the League with him, which they had made with his Predecessors: This *Demetrius* was very solicitous to have done; and in order thereto, was at this Time making use of all Methods to gain their Favour; and therefore, hearing that the *Romans* had then three Ambassadors at the Court of *Ariarathes* King of *Cappadocia*, he sent *Menochares*, one of his prime Ministers thither, to treat with them about this Matter; and on his Return, finding by the Report which he made him of what had passed in this Treaty, that the good Offices of these Ambassadors were absolutely necessary for the gaining of his Point, he sent again to them, first into *Pamphylia*, and after that again to *Rhodes*, promising every thing they should desire, and never leaving soliciting and pressing them, till at length, by their Interposition, all was granted him that he solicited for; and the *Romans* acknowledged him

(b) *Polybius* Legat. 120. pag. 952.

him for King of *Syria*, and renewed the Leagues of his Predecessors with him.

Anno 159. Whereon, the next Year after (c) he sent the
A. M. 4326. same *Menochares* with others in a solemn Embassy
Jonatban 2. to *Rome*, for the further cultivating of their Friend-
Daniel's 70. ship with him: They carried thither a Crown of
Weeks 303. Gold, of the Value of ten Thousand Gold Pieces
of Money, for a Present to the Senate, in Acknowledgment of the
kind and free Entertainment he had received from them, while he
was an Hostage at *Rome* with them. And they also brought with
them *Leptines* and *Isocrates*, to be delivered into their Hands for the
Death of *Octavius*. I have above related how this *Leptines* slew
Octavius at *Laodicæa* in *Syria*, while he was in that Country on an
Embassy from the *Romans*. *Isocrates* was a talkative Greek, and
by Profession a Grammarian; he being then in *Syria* when this
Murder was committed, undertook on all Occasions to speak in the
Justification of it; for which Reason being taken into custody he
grew distracted, and so continued ever after. There was no Oc-
casion of seizing *Leptines*, he freely offered himself to go to *Rome*
there to answer for the Fact; and accordingly, without any con-
straint, accompanied the Ambassadors thither; and altho' he con-
stantly owned the Fact, yet at the same Time he as confidently
assured himself, he should suffer no Hurt from the *Romans* for it,
and so it accordingly happened. As to the Ambassadors, the Se-
nate received them with due Respects, and kindly accepted of the
Present they brought, but would not meddle with the Persons:
The taking Vengeance of these two Men they thought was too
small a Satisfaction for the Murder of their Ambassador; and
therefore they kept that Matter still upon the same Foot, reserv-
ing to themselves the farther Inquiry into it, and the Demand from
the whole Nation of the *Syrians* (on whom in general they charg-
ed the Guilt) of such Satisfaction, as on a full and through Cog-
nizance of the Cause should be judged adæquate to it.

About this Time, (d) *Holophernes*, the pretended elder Brother
of *Ariarathes* King of *Cappadocia*, laying Claim to that Kingdom,
came to *Demetrius* to solicit his Help for the recovering of it.
Ariarathes the Father had to his Wife *Antiochis*, the Daughter of
Antiochus the Great King of *Syria*: She (e) having lived some
Years without Children, and therefore believing that she should
never

(c) *Polybius* Legat. 122. pag. 954, 955. *Appian*. in *Syriacis*. *Diodorus*
Siculus Legat. 25.

(d) *Polybius* lib. 3. pag. 161. *Appian*. in *Syriacis*. *Justin*. lib. 35.
cap. 1. *Epitome Livii* lib. 47.

(e) *Diodorus Siculus* lib. 31. apud *Photium* in *Bibliothecâ* Cod. 244.
pag. 1160.

never have any, to help the Matter feigned herself to be with Child; and thereon, pretending to be delivered first of one Son, and afterwards again of another by the same Trick, she thus brought in two suppositious Children to be Heirs of the Royal Family, the first of which was called *Ariarathes*, and the other *Holophernes*. [This might be this *Lady's* Account; but whether true or not does not seem indisputable.] However, after the Queen proving truly to be with Child, and being delivered without Fraud first of one Daughter, and next of another, and in the last Place of a Son, she confessed, or pretended to confess, the whole Deceit. Whereon, that the false Sons might not be Heirs to the wrong of the true, they were sent away into foreign Parts; the eldest of them to *Rome*, and the other, which was this *Holophernes*, into *Ionia*, with Sums of Money sufficient to educate and maintain them. And the true Son, at first called *Mithridates*, thenceforth taking his Father's Name, was declared his true Heir, and accordingly after his Death succeeded him in the Kingdom. And this is that *Ariarathes* King of *Cappadocia* of whom we now speak, and against whom *Holophernes* made the claim I have mentioned. *Demetrius* had not long before (f) offered him his Sister *Laodice* in Marriage; but she having been Widow to *Perseus* King of *Macedon*, an Enemy to the *Romans*, and *Demetrius* himself not being yet in good Grace with them, *Ariarathes* feared he might by this Match give them Offence, and therefore rejected the Offer. This *Demetrius* resented; and while he was under these Resentments, *Holophernes* came to him. And therefore having easily obtained his Assistance, by the Strength and Power thereof (g) he expelled *Ariarathes*, though assisted by *Eumenes* King of *Pergamus*, and reigned in his Stead. But (h) by his Rapine, Cruelty, and other Male-administrations, he soon made himself odious to all the People of his Kingdom.

This Assistance which *Eumenes* gave *Ariarathes*, was one of the last Acts of his Life, for (i) he died soon after, having reigned at
Pergamus

(f) *Justin*, lib. 35. cap. 11. *Diodorus Siculus* Legat. 24.

(g) *Justin* ibid. *Polybius*, lib. 3. pag. 161. *Livii* Epit. l. 47. *Appian* in *Syriacis*.

(h) *Diodorus Siculus* in excerptis *Valesii*, pag. 335, 337. *Polybius*, as cited by *Athenæus* (lib. 10. pag. 440.) tells us, That *Holophernes* King of *Cappadocia* held his Kingdom but a short Time, because he neglected the Laws of his Country, and brought in the drunken Songs, and the disorderly Intemperance of the *Bacchanals*.

(i) *Strabo*, lib. 13. pag. 621. He here saith, that *Eumenes* reigned 4 Years. But this is a manifest Error in the Copy from whence the Book was printed. For reckoning the Years, which are said in the *Roman* History to have elapsed from the Beginning of the Reign of *Eumenes*, to the

Pergamus thirty-eight Years. By his Will he bequeathed his Kingdom (*k*) to *Attalus* his Brother, who accordingly succeeded him in it. He had a Son by *Stratonice* his Queen, Sister to *Ariarathes* the King of *Cappadocia* last mentioned, but he being an Infant at the Time of his Father's Death was then incapable of administering the Government; and therefore *Eumenes* rather chose to put *Attalus* into the present Possession of the Crown, reserving to his Son the next Succession after him. And *Attalus* deceived not his Expectation herein; for after his Brother's Death he married his Wife, and took Care of his Son, and left him his Kingdom at his Death, after he had reigned in it twenty Years; preferring him herein to his own Sons for the Sake of that trust which his Brother had reposed in him, as will be hereafter related in its proper Place.

Anno 158.

A. M. 4327.

Jonathas 3.

Daniel's 70.

Weeks 304.

Jonathan having had two Years quiet, and thereby brought his Affairs to some Settlement in *Judæa*, (*l*) the adverse Faction being thereby excited with Envy against him, sent to the Syrian Court at *Antioch*, and there procured that *Bacchides* was again ordered into that Land with a great Army. The Authors of this Mischief proposed to seize *Jonathan*, and all those of his Party in one and the same Night throughout the Land, as soon as the Army should arrive to back them in the Enterprize; and all Things were accordingly laid in order to it. And therefore *Bacchides*, on his entering the Borders of *Judæa*, sent them Letters to appoint the Time for the executing of the Plot in the Manner as had been concerted between them. But the Design being discovered, *Jonathan* (*m*) seized fifty of the Conspirators, and having put them to Death thereby quelled all the rest; and so the whole Mischief, that was intended against *Jonathan*, was totally quashed and defeated. But not being strong enough to stand against so great a Force, as *Bacchides* brought against him, (*n*) he retired

to

the End of the *Pergamenian* Kingdom; and deducting from them the Years, which *Attalus* his Brother, and after him, *Attalus* his Son (in whose Death that Kingdom ceased) reigned, according to *Strabo*, in *Pergamus* after him, there will remain only 39 Years for the Reign of *Eumenes*, in the Beginning of the last of which he died, having reigned full 38 Years, and entered only on the Beginning of the 39th.

(*k*) *Strabo* *ibid*. *Plutarchus* in Libro *περὶ Φρυγιάδος*.

(*l*) 1 *Maccab.* ix. 58—61. *Josephus* *Antiq.* xiii. 1, 5.

(*m*) *Josephus* relates the Matter, as if *Bacchides* had put these 50 Men to Death out of Anger for the Disappointment, but according to the first Book of *Maccabees* it can be understood no otherwise, than as I have here related it.

(*n*) 1 *Maccab.* ix. 62—68. *Josephus* *Antiq.* xiii. 1, 5.

to *Bethbasi*, a Place strongly situated in the Wilderness; and having well repaired its former Fortifications, and furnished it with all Things necessary, he there purposed to make Defence against the Enemy. Whereon *Bacchides* marched thither with all his Army, to besiege him; and called thither to him all the Jews, that were in the Syrian Interest, to assist him herein. On his Approach, *Jonathan* left *Simon* his Brother, with one Part of his Forces to defend the Place; and he with his other Part took the Field to harass the Adversary Abroad; and accordingly he did cut off several of their Parties, as they went out to Forage, smote and destroyed others that adhered to them, and sometimes made Impressions upon the out-skirts of those that lay at the Siege, to the disturbing and disordering of the whole Army. And at the same Time, *Simon* as valiantly did his Part in *Bethbasi*, strenuously defending himself therein, making frequent Sallies, and burning the Engins of War provided against the Place. By (a) which Success of the two Brothers, *Bacchides*, being made weary of the War, grew very angry with those, who had been the Authors of bringing him into it; and having put several of them to Death, purposed to raise the Siege, and depart the Country; of which *Jonathan* having Notice, took hold of the Opportunity to send Messages to him for an Accommodation, which *Bacchides* gladly receiving, made Peace with *Jonathan* and his Party; and all Prisoners being thereon restored on both Sides, *Bacchides* swore that he would never more do any harm to the Jews as long as he should live: Which he accordingly made good; for as soon as the Peace was ratified and executed on both Sides, he departed, and never afterwards came any more into that Country. Whereon, *Jonathan* settled in Peace at *Michmasb*, a Town lying to the North of *Jerusalem* (p) at the Distance of nine Miles from it, and there governed *Israel* according to the Law, cut off all that apostatized from it, and restored again Justice and Righteousness in the Land, and reformed, as far as he could, all that was amiss either in Church or State.

Ariarathes being driven out of his Kingdom of *Cappadocia* by *Demetrius* and *Holophernes*, in the Anno 157. A. M. 4328. Manner as hath been related, (q) came to *Rome* for *Jonathan* 4. Relief. And thither came also Ambassadors from *Daniel's* 70. *Demetrius*, and *Holophernes*, to justify what they Weeks 305. had done against him. Who being able Speakers, and making their Appearance with great splendor and show of Riches, as coming from Princes in Possession of their Kingdoms, easily overbore, by the Power of their Oratory, and the Power of

Vol. III. P p p their

(a) 1 *Maecab.* ix. 69—73. *Josephus* Antiq. xiii. 1, 6.
 (p) *Eusebius* & *Hieronymus*.
 (q) *Polybius* Legat. 126. pag. 958.

their Interest, a poor exiled Prince, who had no one else to speak for him, or any other Interest to support him in his Cause, save only the Justice of it; and therefore they obtained the Determination of the Senate on their Side against him. However, (r) seeing *Ariarathes* had been formerly declared, and often owned as a Friend and Ally of the Romans, they would not wholly dispossess him, but ordered him and *Holophernes* to Reign together. But this Partnership did not last long, for *Holophernes* having by his many Male-administrations utterly alienated the Affections of the Cappadocians from him, they were all ready to declare against him, for *Ariarathes* on the first Occasion that should offer. Of which *Attalus* King of *Pergamus* being fully informed, (s) sent *Ariarathes* such Assistance, as enabled him to drive *Holophernes* out of the Country, and again reinstate himself in the Possession of the whole Kingdom. Hereon, *Holophernes* retreated to *Antioch*, carrying thither with him a Treasure sufficient to support him. For before this turn of his Affairs, suspecting that which happened, (t) he got together a great Sum of Money, to the Value of four hundred Talents of Silver, and disposed it with the (u) *Prieniens*, among whom he was bred, as a Reserve for all Events. This Money *Ariarathes*, after the Recovery of this Kingdom, demanded of the *Prieniens*, as that which of right belonged to him, because raised out of the Revenues of his Crown. But the *Prieniens*, being so old famous for their Justice, resolved to make good that Character on this Occasion; and therefore would not be induced by any Solicitations or Threats to pay him the Money; but tho' they suffered much both from *Attalus*, as well as from *Ariarathes*, for the Refusal, continued true to their Trust, and restored the whole Sum to *Holophernes*; and with this Money he might have lived in Plenty and Ease at *Antioch*, could any thing less than reigning, have contented him.

Ptolemy Physcon, King of *Libya* and *Cyrene*, having by his ill and cruel Management of the Government, and very wicked and vicious Conduct, justly incurred the general Dislike and Odium of his Subjects, it happened (x) that some of them lying in wait for him, fell upon him, and wounded him in several

(r) *Appian* in *Syriacis*. *Zonaras* ex *Dione*. *Livii* Epitome, lib. 47.

(s) *Polybius* in excerptis *Valesii*, pag. 169. *Zonaras* ex *Dione*.

(t) *Polybius* in excerptis *Valesii*, pag. 171, 173.

(u) *Priene* was a City of *Ionia*, situated on the North Side of the River *Meander*, over-against *Myus*. It was the City of *Bias* the Philosopher, and from their Justice there practised in his Time, *Justitia Prieniensis* became a Proverb. *Strabo*, lib. 14. pag. 636.

(x) *Polybius* Legat. 132. pag. 961.

several Places, thinking to have slain him. This he charged upon King *Philometor* his Brother; and as soon as he was recovered, he went again to *Rome* with his complaint against him, shewing the Senate the Scars of the Wounds, and accusing him of having employed the Assassins, from whom he received them. And tho' King *Philometor* was (y) a Person of so great Benignity and good Nature, that of all Men living he was the most unlikely ever to have given the least Countenance to such a Fact; yet the Senate, by Reason of the Disgust which they had conceived against him for his not submitting to their Decree about *Cyprus*, yielded so easy an Ear to this false Accusation, that taking it all to be true, they would not so much as hear what the Ambassadors of *Philometor* had to say on the other Side for the Refutation of this Charge, but ordered them forthwith to be gone from *Rome*, and then sent five Ambassadors to conduct *Physkon* to *Cyprus*, and put him in Possession of that Island, and wrote Letters to all their Allies in those Parts to furnish him with Forces for this Purpose.

By which Means *Physkon* having gotten together an Army which he thought sufficient for the compassing of his Design, landed with them on the Island for the possessing of him of it, but being there (z) encountered by *Philometor*, he was vanquished in Battle, and forced into *Lapitho*, a City in that Island; where being pursued, shut up, and besieged, he was at length taken Prisoner in the Place, and delivered into the Hands of *Philometor*, who out of his great Clemency dealt much better with him than he deserved. For altho' his Demerits were such as might have justly provoked from him the utmost Severities, yet he remitted all; and not only pardoned him, when his Offences against him were such, as every Body else would have judg'd unpardonable; but also restored to him *Libya* and *Cyrene*, and added some Territories to them to compensate for his detaining *Cyprus* from him; and hereby the War between the two Brothers was wholly ended, and never after again revived; the *Romans* being ashamed, it seems, any more to oppose themselves against so generous a Clemency. For there is no more Mention from this Time of their any further interposal in this Matter.

P p p 2

Philo-

(y) *Polybius* in excerptis *Valesii*, pag. 197. gives this Character of him, that he was a Prince of so much Clemency and Benignity, that he did never put to Death any of his Nobles, or so much as any one Citizen of *Alexendria* during all his Reign. And altho' his Brother had many Times provoked him by Offences in the highest Degree deserving of Death, yet he always pardoned him, and treated him at no Time otherwise, than with the Affection of a kind Brother.

(z) *Polybius* in excerptis *Valesii*, pag. 197. *Diodorus Siculus* in excerptis *Valesii*, pag. 334, 337.

Philometor having thus finished the *Cyprian* War against his Brother, left the Command of that Island on his Return to *Alexandria* to *Archias*, one of the chief of his Confidants. But he was deceived in the Man. For he had not been long in this Trust, (a) ere he agreed with *Demetrius* King of *Syria* for five hundred Talents to betray the Island to him. But Discovery being made hereof, he hanged himself, to avoid the Punishment which that Treachery deserved. He had formerly with great Fidelity adhered to his Master, when he was driven out of his Kingdom, and (b) accompanied him to *Rome*, when he went thither for help in his Distress. But tho' his Fidelity was of Proof in that Case, it was not so in this other. For being a greedy Man, he could not hold out against Money; and therefore, sold himself for the Sum I have mentioned, and perished in the Bargain.

Demetrius giving himself up to Luxury and Ease, lived at this Time a very odd and slothful Life. For Anno 154. having (c) built him a Castle near *Antioch*, and A. M. 4331. strongly fortified it with four Towers, he there shut Jonathan 7. himself up; and casting off all Care of the Publick, Daniel's 76. devoted himself wholly to his Ease and his Pleasure; Weeks 308. the chief of which last was drinking, which he indulged to that Excess, that (d) he was usually drunk for the major Part of every Day that he there lived. Whereby it came to pass, that no Petitions being admitted, no Grievances redressed, nor any Justice duly administered, the whole Business of the Government was at a Stand; which justly giving Disgust to all his Subjects, they entered into a Conspiracy for the deposing of him. And *Holopernes* then living at *Antioch* (e) joined with them in it against his Benefactor, hoping on the Success thereof to ascend his Throne, and there reign in his Stead. Of which Discovery being made, *Holopernes* was thereon clapp'd up in Prison. For *Demetrius* thought fit not to put him to Death, that he might still have him in Reserve to let loose upon *Ariarathes*, as future Occasions should require. However, notwithstanding this Detection, the Conspiracy still went on. For *Ptolemy* being disgusted by *Demetrius's* late Attempt upon *Cyprus*, and *Attalus*, and *Ariarathes* being alike provoked by the Wars, which he had made upon them on the Behalf of *Holopernes*; they all three joined together for the encouraging of the Conspirators against him, and employed *Heraclides* to suborn one to take on him the Pretence of being Son to *Antiochus Epiphanes*, and under that Title to claim the Crown of *Syria*. This *Heraclides* was,

(a) *Polybius* in excerptis *Valesii*, pag. 170

(b) *Diodorus Siculus* in excerptis *Valesii*, pag. 323.

(c) *Iosephus* Antiq. xiii. 2, 1.

(d) *Athenæus*, lib 10. pag. 440.

(e) *Iustin*, lib. 35. cap. 1.

was, as I have before related, a great Favourite of *Antiochus Epiphanes*, and his Treasurer in the Province of *Babylon*, while *Timarchus* his Brother, another like Favourite of that King's was Governor of it. But on the coming of *Demetrius* to the Crown, these two Brothers being found to have been guilty of great Misdemeanors, *Timarchus* was put to Death; but *Heracledes* making his Escape out of the Kingdom, took up his Residence at *Rhodes*; (g) where being put on Work to Form this Plot, and having accordingly found out in that Place, a Youth of very mean and obscure Condition called *Balas*, that was every Way fit for the Purpose, he dressed him up, and thoroughly instructed him for the acting of his Part in it.

And when he had thus exactly formed him for the Imposture, he first procured him to be owned by the three Kings abovementioned; and then (h) carried him to *Rome*, taking along with him *Lao-dice*, who was truly the Daughter of *Antiochus Epiphanes*, thereby to give the better Colour to the Fraud: And on his Arrival thither, by his Craft and sedulous Solicitations gained him to be owned there also, and (i) procured from the Senate a Decree in his Behalf; not only to permit him to return into *Syria*, for the Recovery of that Kingdom, but likewise to have their Assistance in order to it. For the Senators, though they plainly enough discerned all to be Fiction and Imposture, that was alledged on the Behalf of *Balas*; yet out of Disgust to *Demetrius* they struck in with it, and made this Decree in Favour of the Impostor; by Virtue whereof he raised Forces, and with them sailing to *Ptolemais* in *Palestine* (k) seized that City, and by the Name of *Alexander*, the Son of *Antiochus Epiphanes*, took upon him to be King of *Syria*, and great Numbers out of their Disaffection to *Demetrius*, flocked thither to him. [But that this *Alexander Balas* was esteemed to be truly the Son of *Antiochus Epiphanes* in his own Age, see my Note on *Josephus* Antiq. xiii. 2.]

This brought *Demetrius* out of his Castle, to provide for his Defence, in order whereto he got all his Forces together that he could, and *Alexander* armed as fast on his Part. 1 *Maccab* x. 2.

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And

(g) That *Balas* was of *Rhodes* is said by *Sulpitius Severus*, lib. 2. cap. 22. that he was an Impostor is said by all the later *Historians*, but not by any contemporary ones. See as above. *vide* *Livii Epitomen*, lib. 52. *Appianum* in *Syriacis*. *Athenæum*, lib. 5. pag. 211. *Polybium* Legat. 140. pag. 968. & *Justinum*, lib. cap. 1.

(h) *Polybius* Legat. 138. pag. 966.

(i) *Polybius* Legat. 140. pag. 968.

(k) 1 *Maccab* x. 1. *Josephus* Antiq. xiii. 2, 1.

And the Assistance of *Jonathan* being like to carry great Weight with it to that Side he should declare for, both courted his Friendship. And first (l) a Letter was written to him from *Demetrius*, constituting him the King's General in *Judaea*; and authorizing him to raise Forces, and provide them with Arms to come to his Assistance; and commanding that the Hostages which were in the Fortrefs at *Jerusalem* should be delivered to him. *Jonathan* on the receiving of this Letter went up to *Jerusalem*, and caused it there to be read in the hearing of those in the Fortrefs, and then by Virtue of it demanded the Hostages; which they accordingly delivered to him. For finding him invested with such Authority from the King, they were afraid, and durst not withstand him in this Matter. And therefore all the Hostages which *Bacchides* had taken of the *Jews*, and shut up in that Fortrefs for the securing of the Fidelity of their Fathers and Friends to the *Syrian* Interest, being restored to those from whom they were taken, and the restraint put upon them hereby again removed, great Numbers flocked to *Jonathan* for the strengthening of him; whereby he grew to such Power, that (m) those Forces which *Bacchides* had placed in Garrisons all over the Country, finding themselves not strong enough to hold out against him, left their Fortresses, and fled away; only *Bethsura* and the Fortrefs at *Jerusalem* still held out. For the Garrison Soldiers in both these two Places being most of them Apostate *Jews*, they had no where else to flee to; and therefore in this desperate Case had nothing else to depend upon, but by standing out to defend themselves to the utmost. Hereon, *Jonathan* settling at *Jerusalem*, began to repair the City, and fortify it on every Side, and caused the Walls round about the Mountain of the Temple, which had been pulled down by *Antiochus Eupator*, to be again rebuilt.

Alexander hearing what *Demetrius* had done to gain *Jonathan* on his Side, (n) sent also his Proposals to him; whereby he granted to him, that he should be High-Priest of the *Jews*, and be (o) called the King's Friend; and he sent him (p) a Purple Robe, and a Crown of Gold, as Ensigns of the great Dignity which he thereby invested him with: (None but Princes and Nobles of the first Rank being allowed in those Days to be cloathed

(l) 1 Maccab. x. 3—9. *Josephus* Antiq. xiii. 2, 1.

(m) 1 Maccab. x. 10—14. *Josephus* Antiq. xiii. 2, 1.

(n) 1 Maccab. x. 15—20. *Josephus* Antiq. xiii. 2, 2.

(o) Those that were the Nobles under the *Macedonian* Kings were called the King's Friends, in like Manner as with us all that are of the Nobility are called the King's Cousins.

(p) To wear a Purple Robe among the *Macedonians* was a Mark of high Nobility; and it was also the same among other Nations. Hence *purpurati* signifies such as are noble.

in Purple.) Of which *Demetrius* having received Notice, (q) resolved to outbid *Alexander*, for the gaining of so valuable an Ally; and therefore sent a second Message to *Jonathan*, offering all that *Alexander* did, with the Addition of many other extraordinary Grants and Privileges both to him and all his People, in Case he would declare for him, and come to his Assistance. But it being remembered how bitter an Enemy he had been to all that adhered to the true Jewish Interest, and how much Ruin and Oppression he had brought upon that whole Nation, they durst not confide in him; but looking on all his Offers to be only such as were extorted from him by the necessity of his Affairs, and which he would all immediately contravene and revoke whenever his Fortunes should be again restored, they resolved rather to enter into League with *Alexander*. And therefore *Jonathan* (r) accepting of his grant of the High-Priest Office, and having also for it the Consent of all the People, did on the Feast of Tabernacles, which soon after ensued, put on the Pontifical Robe, and then officiated as High-Priest, after that Office from the Death of *Alcimus* had been now vacant seven Years. And from this Time the Office of the High-Priest of the Jews became settled in the Family of *Asmoneans*, and continued in it for several Descents, till the Time of *Herod*, (s) who changed it from an Office of Inheritance to that of arbitrary Will and Pleasure. For from that Time those that were in Power did put in and put out the High-Priests, as they thought fit, till at length the Office was extinguished in the Destruction of the Temple by the Romans. From the Time of the Return from the Babylonish Captivity the Office of High-Priest of the Jews had been in the Family of *Jezadack*, and was transmitted down in it by lineal Descent to *Onias* the third of the Name that was in that Office; who being outed of it by the Fraud of *Jason* his Brother, and he again by the like Fraud of *Menelaus*, another of those Brothers, *Alcimus* was next after the Death of *Menelaus* put into this Office by the Command of the King of Syria. *Josephus* tells us, that he was not of the Pontifical Family, by which he means no more, than that he was not of the Descendants of *Jezadack*, tho' of the Family of *Aaron*. For that he is said to be, and that was enough to qualify him for the Office, every descendant of *Aaron* being capable of it. 1 Maccab. vii. 24. Whether the *Asmoneans* were of the Race of *Jezadack* or not, is not any were said. Only this is certain, that they were of the Course of *Joarib*, 1 Maccab. ii. 1.

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which

(q) 1 Maccab. x. 21—47. *Josephus* Antiq. xiii. 2, 3.

(r) 1 Maccab. x. 21. *Josephus* ibid.

(s) *Josephus* Antiq. xv. 3, 1. *Eusebius* de demonstratione Evangelica, lib. 8.

which was the first Class of the Sons of *Aaron*. 1 *Chron.* xxiv. 7 And therefore, on a Sort of failure of the former Pontifical Family (which had then happened on the flight of *Onias* the Son of *Onias* into *Egypt*) they had the best Right then to succeed. And with this Right *Jonathan* took the Office, when nominated to it by the King then reigning in *Syria*, and also elected thereto by the general Suffrage of all the People of the Land.

Both Kings having with their Armies taken the Field, *Demetrius*, who wanted neither Courage nor Understanding, when out of his drunken Fits, (i) in the first Battle had the Victory, but he gained no Advantage by it. For *Alexander* being (u) speedily recruited by the three Kings that first set him up, and strongly supported by them, and having also the *Romans* and *Jonathan* on his Side, was enabled thereby still to maintain his Cause. And the *Syrians* continued, out of the Aversion they had to *Demetrius*, still to make great Desertions from him. Whereon, *Demetrius* fearing where all this might End, (x) sent his two Sons, *Demetrius* and *Antiochus* (who both afterwards reigned in *Syria*) to *Cnidus*, and there committed them, with a great Treasure, to the Care of a Friend of his, which he had in that City, that so in Case the worst should happen to him in this War, they might there be secured out of the Reach of any fatal Stroke from it, and be reserved for such future Turn of Affairs, as Fortune should afterwards offer in their Favour.

About this Time there appeared another Impostor, one (y) *Andriscus* of *Adramyttium* in *Mysia*, a young Man of as mean Condition in that Place, as *Alexander* is supposed to have been at *Rhodes*; who thinking to play the same Game for the Kingdom of *Macedon*, that the other had for the Kingdom of *Syria*, pretended to be the Son to King *Perseus*, who last reigned in *Macedon*; and taking on him the Name of *Philip*, by Virtue of this Title claimed to reign in that Country; but finding his Pretence at that Time to be but little regarded there, he applied himself to *Demetrius* at *Antioch*; hoping, that since the *Romans* had encouraged one Impostor against him, he might the easier be induced to encourage another against them. But *Demetrius* seeing plainly through the Falseness of his Pretence, caused him to be seized and sent to *Rome*. This he did, either that he thought hereby to ingratiate himself with the *Romans*; or else rather, that he

(i) *Justin*, lib. 35. cap. 1.

(u) *Justin* *ibid*.

(x) *Livii* Epitome, lib. 52. *Justin*, lib. 35. cap. 2.

(y) Epitome *Livii*, lib. 48, 49.

he would not countenance a Fraud, which was the same with that which he is supposed to have been then suffering under. But on this Impostor's being delivered at Rome, the Romans despising and neglecting him, (z) he made his Escape thence into Macedonia, where he kindled such a War, as cost the Romans the Expence of a great deal of Time, and also a great deal of Blood and Treasure again to quench it.

In the Interim, the two Contenders for the Crown of Syria having drawn together all their Forces, (a) committed the Determination of their Cause to a decisive Battle. In the first Onset Demetrius's left Wing put the opposite Wing of the Enemy to Flight; but pursuing them too far (a Fault in War which hath lost many Victories, and yet is still committed) by the Time they came back, the right Wing, in which Demetrius fought in Person, was overborn, and he slain in the Rout. As long as he could face the Enemy he omitted nothing, either of Valour or Conduct for the obtaining of better Success; but at length, in the Retreat, his Horse having plunged him into a Bog, they that pursued him there shot at him with their Arrows till he died, after having reigned in Syria twelve Years.

Alexander by this Victory having made himself Master of the whole Syrian Empire, (b) sent to Ptolemy King of Egypt, to desire that Cleopatra his Daughter might be given him in Marriage; which Ptolemy consenting to, carried her to Ptolemais, and there married her unto him. Jonathan being invited to the Wedding, went thither, 1 Maccab. x. 59—66. and was received with great Favour by both Kings, especially by Alexander; who, to do him the greater Honour, caused him to be clothed in Purple, and ordered him to be enrolled among the chief of (c) his Friends, and to take Place near him among the first Princes of his Kingdom. And he constituted him also General of his Forces in Judaea, and gave him the Office of (d) Meridarches in his Palace: And where-

(z) Epitome Livii, lib. 49, 50. L. Florus, lib. 2. cap. 4. Eutropius, lib. 4. Velleius Paterculus, lib. 1.

(a) 1 Maccab. x. 48—50. Justin, lib. 35. cap. Josephus Antiq. xiii. 3, 7. Appian in Syriacis. Polybius, lib. 3. pag. 161.

(b) 1 Maccab. x. 51—58. Josephus Antiq. xiii. 2, 4.

(c) i. e. Of the Nobles of his Kingdom. For under the Macedonians the Nobles had the Stile of the King's Friends.

(d) i. e. Chief Sewer, which is an Office one of the Electors bears in the German Empire. Grotius thus explains the Word in his Comment on the Maccabees. 1 Maccab. x. 65. xi. 27. & 3 Maccab. p. 796. But in his Comment on Matthew xix. 28. he expounds it rather to denote Governor of

whereas, many that maligned him came to *Ptolemais* there to prefer Libels of Accusation against him, *Alexander* would receive none of them; but caused it to be proclaimed all over the City, that no one should presume to speak evil of him: Whereon, all his Enemies fled from thence, and *Jonathan* returned with Honour again into *Judæa*.

Anno 149.

A. M. 4336.

Jonathan 12.

Daniel's 70

Weeks 313.

Onias, the Son of *Onias*, who on his being dismissed of the High-Priesthood, on the Death of his Uncle *Menelaus*, fled into *Egypt* (as hath been above related) there so far ingratiated himself with King *Ptolemy Philometor*, and *Cleopatra* his Queen, that he (e) gained the chief of their Confidence in all their Affairs: For he was a great Soldier, and a great Politician; and thereby became advanced to the highest Post, both in the Army, and in the Court; and having, by the Strength of his Interest, introduced another Jew, called *Dositheus*, into the like Favour, they two had the chief Management of the Government during the latter End of *Philometor's* Reign: And *Onias* having this Power and Interest with the King, made use of it at this Time, (f) to obtain from him Licence to build a Temple for the Jews in *Egypt* like that at *Jerusalem*; with a Grant for him and his Descendants to be always High-Priests in it. For the obtaining of the King's Consent hereto, he set forth to him, that the building of such a Temple for the Jews in *Egypt* would be for the Interest of his Crown; that *Jerusalem* being within the Territories of the King of *Syria*, the going of the *Egyptian* Jews thither annually to worship, might give Occasion for the seducing of them to the *Syrian* Interest; that therefore it ought to be prevented; and that the building for them a Temple in *Egypt* would not only most effectually do this, but also draw many other Jews thither from *Judæa*, and other Parts, for the better peopling and strengthening of his Kingdom. He produced the Prophecy of *Isaiah*, Chap. xix. 18, 19. for what he desired, where it is said, *In that Day shall five Cities in the Land of Egypt speak the Language of Canaan, and swear to the Lord of Hosts; one shall be called the City of the Sun [Heliopolis.] In that Day shall there be an Altar unto the Lord in the midst of the Land of Egypt, and a Pillar at the Border thereof unto the Lord.* And having interpreted this Place of Holy Scripture,

as

of a Tribe or Province; and if it be so taken here, and be understood to mean, that *Jonathan* was rather made Governor of some Part of the *Syrian* Empire, than Governor and Orderer of the Parts and Dishes of the Feast at the Royal Table, perchance this Interpretation may reach the Truth nearer than the other.

(e) *Josephus* contra *Apionem* lib. 2.

(f) *Josephus* Antiq. xiii. 3, 1. & xx. 10. & de Bello *Judaico* vii. 10, 2, 3.

as if it respected the then present Times, as it seems really to have done. See my Note on *Joseph*, Antiq. xiii. 3. He thus gained the King; and also the *Jews* that were in *Egypt* to approve of his Project: (g) So he immediately set about the Building: The Place which he chose for it, was a Plot of Ground within the *Nomos* or *Præfecture* of *Heliopolis*, at the Distance of about 24 Miles from *Memphis*; where had formerly stood an old Temple of *Bubastis* (which was another Name of *Isis* the great Goddess of the *Egyptians*) but it was then wholly neglected and demolished; and therefore, having rid the Ground of its Ruins and Rubbish, he there built upon the same Spot his new *Jewish* Temple: He made it very nearly according to the Pattern of that at *Jerusalem*; tho' not altogether so high, nor so sumptuous; and there he placed an Altar for burnt Offerings, an Altar of Incense, a Shewbread Table, and all other Instruments and Utensils necessary for the *Jewish* Service, in the same Manner as in the Temple at *Jerusalem*; save only, that he had not there a golden Candlestick of seven Branches in the Holy Place, as was in that other Temple; but instead of it, had one great Lamp hung there in its Place by a golden Chain from the Roof of the House. Now the true Reason why *Onias* built his Temple in this Place was this, he had the Government of this *Heliopolitan Nomos* or *Præfecture*, under the King; and had there given unto him a large Territory, whereon he built a City, which from his Name he called (b) *Onion*; and planted all that Territory with *Jews*, and therefore he could not find a Place more to the Advantage and Convenience either of himself or his People any where else for it. And after he had thus built his Temple, he surrounded the *Area*, within which it stood with an high Brick Wall; and placed Priests and *Levites* to officiate in it; and from that Time the divine Service was therein daily carried on in the same Manner, and Order, as in the Temple at *Jerusalem*; till at length, after the Destruction of *Jerusalem* and its Temple, this Temple also (i) was first shut up, and afterwards wholly demolished and destroyed with the City of *Onion*, in which it stood, by the Command of *Vespasian* the *Roman* Emperor, about

(g) *Josephus* ibid.

(b) When *Antipater* and *Mithridates* were marching with Forces to the Assistance of *Julius Caesar* in his *Alexandrian* War, *Josephus* tells us (Antiq. xiv. 8, 2.) that they were opposed in their Passage by the *Egyptian Jews*, who were οἱ τῇ Ὀνίᾳ λεγόμενῃ χώρῃ κατοικοῦντες. i. e. Inhabitants of the Region called the Region or Territory of *Onion*, i. e. of the City *Onion* built by *Onias*, and so called by his Name, which with the adjoining Region or Country, the same *Josephus* tells us, *Onias* planted all over with *Jews*.

(i) *Josephus* de Bello *Judaico* ibid, vii. 10, 2, 3.

about two Hundred twenty-four Years after it had been first built.

About this Time (k) there arose a great Sedition at *Alexandria* between the *Jews* and the *Samaritans* of that City, the former holding *Jerusalem*, and the other Mount *Gerizzim*, to be the Place, where, according to the Law, God was to be worshipped; they ran their Contentions about this Point very high. Whereon, for the quelling of this Disturbance, a Day was appointed for the hearing and determining of the Dispute before King *Ptolemy* and his Council: The Point in Contest was, whether, by the Law of *Moses*, *Jerusalem* or Mount *Gerizzim* was the Place where God was to be worshipped by *Israel*; and Advocates were appointed on each Side to argue and plead the Cause, wherein the *Samaritans*, being voted to have failed of that Proof which they pretended to, their Advocates were put to Death for making the Contention, and so the whole Disorder ceased. See my Note on *Joseph. Antiq.* xiii. 3.

Anno 148.

A. M. 4337.

Jonathan 13.

Daniel's 70

Weeks 314.

Alexander Balas having gotten into the Possession of the Crown of *Syria* by the Means I have mentioned, thought now, that he had nothing else to do, but to glut himself in the Enjoyment of all those vicious Pleasures of Luxury, Idleness, and Debauchery, which the Plenty and Power, he was then invested with could afford him. And therefore, (l) giving himself wholly up to them, and spending most of his Time with leud Women, which he had in a great Number gotten about him, he took no Care at all of the Government, but left it wholly to the (m) Administration of a Favourite of his called *Ammonius*, who managing himself in it with great Insolence, Tyranny, and Cruelty, put to Death Queen *Laodice*, sister of *Demetrius* (who had been Wife to *Perseus* King of *Macedon*) and *Antigonus* a Son of his, that had been left behind, when the other two were sent to *Cnidus*; and all others of the Royal Family, that he could get into his Power; thinking this the best Means of securing to his Master the Possession of the Crown, which by Fraud and Imposture he had usurped from them. Whereby, he soon made both *Alexander* and himself very odious to all the People: Of which, *Demetrius*, the Son of *Demetrius* (who had by his Father been sent to *Cnidus* in the Beginning of the late War, and was now grown up to Years of Puberty) having received Notice, thought this a proper Time for him to recover his Right; and therefore (n) having by the Means

(k) *Josephus Antiq.* ibid.

(l) *Livii Epitome* lib. 50. *Athenæus* lib. 5. *Justin.* lib. 35. cap. 2.

(m) *Josephus* xiii. 4, 6. *Livius* ibid.

(n) 1 *Maccab.* x. 67. *Josephus Antiq.* ibid. *Justin.* lib. 35. cap. 2.

of *Lasthenes* his Host, hired a Band of *Cretans*, he landed with them in *Cilicia*, and there soon growing to a great Army took Possession of all that Country; whereby *Alexander* being roused up from his Sloth, was forced to leave his Seraglio of Concubines, which he had gotten about him, to look after his Affairs; and therefore having committed the Government of *Antioch* to (o) *Hierax*, and *Diodatus*, who was also called (p) *Tryphon*, he (q) took the Field with as many Forces as he could get together, and hearing that *Apollonius* Governor of *Cælo-Syria* and *Phœnicia* had declared for *Demetrius*, he called in King *Ptolemy* his Father-in-law to his Assistance.

But the Name of *Apollonius* often occurring in the History of these Times, before we proceed farther herein, it is necessary to give an Account who the Persons were that bore this Name, that so this Part of the History may be cleared from that Confusion and Obscurity, which otherwise it must lie under: For *Apollonius* being a very common Name among the *Syro-Macedonians*, as well as the *Greeks*, it was not always the same Person, whom we find mentioned by this Name in the Occurrences of those Times. The first that we meet with of this Name in the History of the *Maccabees* is *Apollonius* the Son of *Thraseas*, Book 2. Chap. iii. 5. who was Governor of *Cælo-Syria* and *Phœnicia* under *Seleucus Philopator*, when *Heliodorus* came to *Jerusalem* to rob the Temple, and afterwards by his Authority in that Province, supported *Simon* the Governor of the Temple at *Jerusalem* against *Onias* the High-Priest: Chap. iv. 4. The same was also chief Minister of State to the said King *Seleucus*; but on the coming of his Brother *Antiochus Epiphanes* to the Crown after him, *Apollonius* being some Way made obnoxious to him, left *Syria*, and (r) retired to *Miletus*. At the same Time while he resided at *Miletus*, (s) he had a Son of the same Name at *Rome*, there bred up and residing with *Demetrius* the Son of *Seleucus Philopator*, who was then an Hostage in that Place. This *Apollonius* being a prime Favourite and Confident of *Demetrius* the Son, was, on his recovering of the Crown of *Syria*, made Governor of *Cælo-Syria* and *Phœnicia*, the same Government which his Father was in under *Seleucus Philopator*: And this I take to be the *Apollonius*, who being continued in the same Government by *Alexander*, now revolted from him to embrace the Interest of *Demetrius* the Son of his old Master. 1 *Maccab.* x. 69. Another *Apollonius* is spoken of as Favourite, and chief Minister of

(o) *Diodorus Siculus* in *Excerptis Valefi* pag. 346.

(p) 1 *Maccab.* x. 39. *Josephus Antiq.* xiii. 5. 1.

(q) *Josephus Antiq.* xiii. 4. 3.

(r) *Polybius Legat.* 114. pag. 944, 945.

(s) *Polybius* *ibid.*

of *Antiochus Epiphanes*; 2 *Maccab.* iv. 21. but he being said to be the Son of *Menestheus* is sufficiently distinguished by that Character from the other two abovementioned: He (t) went Ambassador from *Antiochus*, first to *Rome*, and afterwards to *Ptolemy Philometor* King of *Egypt*; 2 *Maccab.* iv. 21. and him I take to be the same, who in the History of the *Maccabees*, Book 1. Chap. i. 29. and Book 2. Chap. v. 24. is said to be over the Tribute; and who on *Antiochus's* Return from his last Expedition into *Egypt*, was sent with a Detachment of twenty two Thousand Men to destroy *Jerusalem*, and build that Fortress or Cittadel on Mount *Agra*, which held the *Jews* there by the Throat for many Years after: Besides these, there are two other *Apollonius's* mentioned in the History of the *Maccabees*; the first, (u) who being Governor of *Samaria* in the Time of *Antiochus Epiphanes*, was slain in a Battle by *Judas Maccabeus*; and the other, called the Son of *Gennaëus*, who being Governor of some Toparchy in *Palestine* under *Antiochus Eupator*, then signalized himself by being a great Enemy to the *Jews*. 2 *Maccab.* xii. 2.

Apollonius having embraced the Party of *Demetrius*, as I have mentioned, his first Attempt was to reduce *Jonathan*, who held firm to the Interest of *Alexander*, according to the League which he had made with him: And therefore, (w) having drawn together a great Army he encamped with it at *Jamnia*, and from thence sent to *Jonathan* a proud braggadocio Message to challenge him to come to a Battle with him; whereon, *Jonathan* marching out of *Jerusalem* with ten Thousand Men took *Joppa* in the Sight of *Apollonius* and his Army; and after this joining Battle with him, vanquished him in the open Field, and pursued his broken Forces to *Azotus*; and having taken that Town, set it on Fire, and burnt it down to the Ground, with the Temple of *Dagon* that was in it, consuming all those with it that fled thither to save themselves; so that there perished that Day of the Enemies Forces, what by the Sword, and what by Fire, about eight Thousand Men; after this, treating other Towns of the Enemy in the Country round after the same Manner, he returned to *Jerusalem* with their Spoils. Whereon, *Alexander* hearing of this Victory gained in his Interest, sent to *Jonathan* a Buckle of Gold, such as used only to be given those to wear who were of the Royal Family; and he gave him also the City of *Ecron*, with the Territory thereto belonging, and ordered him to be put in Possession of it.

About

(t) *Livius* lib. 42. cap. 6.

(u) 1 *Maccab.* iii. 10. *Josephus* Antiq. xii. 7. 3. & 10. 4.

(w) 1 *Maccab.* x. 69 — 87. *Josephus* Antiq. xiii. 4. 3. 4.

Anno 147. About this Time (x) flourished *Hipparchus* of A. M. 4338. *Nicaea* in *Bithynia*, the most celebrated Astronomer *Jonathan* 14. of all the Ancients; he gave himself up to this Study for thirty-four Years; making through all that *Daniel's* 70. Time continual Observations of the Positions and Weeks 315. Motions of the heavenly Bodies, Part of which are still preserved in the Works of *Ptolemy* the Astronomer. These Observations he began in the Year before Christ 162, and ended them Anno 128, soon after which Year we suppose he died: The *Jews* call him (y) *Abrachus*, and his Name is of great Renown among them, and that very deservedly; for *Rabbi Samuel*, *Rabbi Adda*, and *Rabbi Hillel*, the Authors of that Form of the Year which they now use, were mostly beholden to him for the Observations and Calculations by which they made it.

Anno 146. *Ptolemy Philometor* having been called to the Assistance of his Son-in-law, *Alexander* King of *Syria*, A. M. 4339. *Jonathan* 15. (z) marched into *Palestine* with a great Army for *Daniel's* 70. this Purpose; and all the Cities, as he passed, opening Weeks 316. their Gates to him, as being ordered by *Alexander* so to do, he left of his Soldiers in each of them to strengthen their Garrisons. (a) At *Joppa* *Jonathan* met him, and altho' many Complaints were made against him, about the Devastations made by him in those Parts after his late Victory over *Apollonius*, yet he would take no Notice of any of them; but *Jonathan* was received very kindly by him, and marched on with him to *Ptolemais*. On *Ptolemy's* coming thither, (b) discovery was made of Snakes, that were there laid for his Life: For (c) *Ammonius*, who managed all Affairs under *Alexander*, fearing, that *Ptolemy* came with so great a Power rather to serve his own Interest by seizing *Syria* to himself, than to succour *Alexander*; or else having received Intelligence, that this was really his Intent, formed a Design of having him cut off on his coming to *Ptolemais*; which *Ptolemy* having gotten full Discovery of, marched forward to demand the Traitor to be delivered to him; and *Jonathan* attended on him as far as the River *Eleutherus* in *Syria*: From thence, (d) *Ptolemy* marched to *Seleucia* on the *Orontes*, where finding that *Alexander* would not deliver up *Ammonius* to him, he concluded him to be a Party to the Treason; and therefore taking his Daughter from him,

(x) *Ptolemæi magna Syntaxis* lib. 3. cap. 2. *Plinius* lib. 2. cap. 26.

(y) *David Ganz* sub anno 3534.

(z) 1 *Maccab.* xi. 1 — 5. *Josephus* *ibid.*

(a) 1 *Maccab.* xi. 6, 7. *Josephus* *ibid.*

(b) 1 *Maccab.* xi. 10. *Josephus* *ibid.*

(c) *Josephus* *ibid.* *Epitome Livii* lib. 50.

(d) 1 *Maccab.* xi. 8 — 12. *Josephus* *ibid.* *Livii Epitome* lib. 52.

him, he gave her to *Demetrius*; and made a League with him for the restoring of him to his Father's Kingdom. Hereon, (e) the *Antiochians*, who bore great Hate to *Ammonius*, thinking this a fit Time for the executing of their Resentments upon him, rose in a Tumult against him; and having slain him as he endeavoured to escape in Woman's Cloaths, declared against *Alexander*, and opened their Gates to *Ptolemy*, and (f) would have made him their King; but (g) tho' *Ptolemy* at first thought to have gotten this Kingdom for himself by Deceit, yet did he now, for Reasons not known at present, declare himself contented with his own Dominions, instead of accepting this Offer, and recommended to them the Restoration of *Demetrius* the true Heir: Upon which Recommendation *Demetrius* being received into the City, was placed on the Throne of his Ancestors, and all the Inhabitants of *Antioch* declared for him. Whereon, *Alexander*, who was then in *Cilicia*, coming thence with all his Forces, (h) wasted the Country round *Antioch* with Fire and Sword: This brought the two Armies to a Battle; (i) in which, *Alexander* being vanquished, fled with only five Hundred Horse to *Zabdiel* an *Arabian* Prince, with whom he had before entrusted his Children; but he being there slain by those he most confided in, his Head was carried to *Ptolemy*, who was much pleased with the Sight of it: But this Joy did not last long; for having (k) received a dangerous Wound in the Battle he died of it within a few Days after. And thus *Alexander* King of *Syria*, and *Ptolemy Philometor* King of *Egypt* both ended their Lives together; the former having reigned five, and the other thirty-five Years. *Demetrius* succeeded in *Syria* by Virtue of this Victory, and from hence called himself *Nicator*, i. e. *The Conqueror*; but the Succession in *Egypt* was not so easily determined.

This same Year was rendered famous, not only by the Death of these two Kings, but also by the Destruction of two celebrated Cities, *Carthage* and *Corinth*: The former (l) was destroyed by *Scipio Africanus*, jun. after a War of three Years, which was called the third *Punic* War; and the other (m) was taken and burnt by

(e) 1 *Maccab.* xi. 13. *Josephus* *ibid.*

(f) 1 *Maccab.* *ibid.* ——— *ibid.*

(g) *Josephus* *ibid.*

(h) 1 *Maccab.* xi. 15. *Josephus* *ibid.*

(i) 1 *Maccab.* xi. 15, 16, 17. *Josephus* *ibid.* *Diodorus Siculus* in *Excerptis Photii* Cod. 244.

(k) 1 *Maccab.* xi. 18. *Josephus* *ibid.* *Polybius* in *Excerptis Valesii* pag. 194. *Epitome Livii* lib. 52. *Strabo* lib. 16. pag. 751.

(l) *Livii* *Epitome* lib. 51. *L. Florus* lib. 2. cap. 16. *Appian* in *Libycis*. *Velleius Paterculus* lib. 1.

(m) *Livii* *Epitome* lib. 52. *L. Florus* lib. 2. cap. 16. *Pausanias* in *Achaicis*. *Justin* lib. 34. cap. 2.

by *L. Mummius*, the *Roman* Consul for this Year. In the burning of this City, all their Brasses being melted down, and running together with other Metals, this Mixture (*n*) made the *Æs Corinthiacum*, i. e. the famous *Corinthian* Brasses of the Ancients.

At the same Time ended the famous History of *Polybius*, which (*p*) he wrote in forty Books, beginning it from the Beginning of the second *Punic* War, and ending it at the End of the third. But of this great and celebrated Work now only five Books remain entire; of the rest we have only Fragments and Abstracts. He was by Birth of *Megalopolis* in *Arcadia*, and the Son of *Lycortas*, the famous Supporter of the *Achæan* Commonwealth in his Time. This Commonwealth much resembling that of the *Dutch*, was made out of the Confederacy of several States and Cities of *Peloponnesus* united together in one common League. (*p*) *Aratus* first made it considerable. *Philopæmen* brought it to its highest Perfection, and *Lycortas*, as long as he lived, kept it up in the same State. And *Polybius* his Son, who was a Person very eminent for all military and political Knowledge, would have continued to have done the same, but that he was overborn by the *Romans*. For they becoming jealous what this growing Commonwealth might at length come to, resolved to suppress it. In order whereto (*q*) they forced from them a Thousand of their best Men, and made them live in *Italy* in Manner of Hostages; but chiefly with Design, that their Commonwealth being deprived of its principal Men might sink and come to nothing through want of them. Of these thousand Hostages, *Polybius* was one of the chief. While he was thus confined, he lived at *Rome*, and there made use of the Leisure which that Confinement afforded him, to write this History. He had much of the Favour and Friendship of *Scipio Africanus, jun.* to whom, by the Reason of his Learning and Wisdom, he was very dear; and therefore, when he went into *Africa* in the third *Punic* War, he carried *Polybius* with him; and it was chiefly owing to the Assistance of his Council and Advice, that *Scipio* ended that War with Success; and in that End of it *Polybius* ended his History; much grieving that at the same Time ended also the *Achæan* Commonwealth in the Destruction of *Corinth*; and the subjecting thereon to the *Roman* Yoke the rest of the Cities and States, of which that Commonwealth did consist.

VOL. III.

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fist.

(*n*) *Plinius*, lib. 34. cap. 2. *L. Florus* ibid.

(*o*) *Videas Vossium* de Historicis Græcis, lib. 1. cap. 19. & *Casauboni* Epistolam Dedicatorem Editioni suæ *Polybii* præmissam.

(*p*) *Plutarchus* in *Arato* & *Philopæmene*.

(*q*) *Pausanias* in *Achaicis* & *Arcadicis*. *Plutarchus* in *Catone* Censore & alibi.

sift. He lived a long while after, for he reached the (r) eighty-second Year of his Age.

Cleopatra, Queen of *Egypt*, on the Death of Anno 145. King *Philometor*, her Brother and Husband, (s) endeavoured to secure the Succession for her Son, which A. M. 4340. she had by him; but he being then young, others *Jonathan* 16. set up for *Phyſcon* King of *Cyrene*, the Brother of *Daniel's* 70. the deceased, and sent Ambassadors to call him to *Alexandria*. This necessitating *Cleopatra* to provide for the Defence of herself and her Son, *Onias* and *Dositheus* came to her with an Army of *Jews* for her Assistance. But at that Time *Thermus*, an Ambassador from *Rome*, being present at *Alexandria*, by his interposal Matters were compromised on the Terms, that *Phyſcon* should take *Cleopatra* to Wife, and breed up her Son under his Tuition for the next Succession, and reign in the Interim. That the *Egyptians* were thus delivered from a civil War, and the Differences then among them on this Occasion all brought to a composure in this Manner, *Josephus* tells us, was owing to the Assistance, which *Onias* and *Dositheus* then brought to the Queen. However, the Perfidy of *Phyſcon* made all this turn very little to the Service or Content of *Cleopatra*. For as soon as he had married her, and hereby got Possession of the Crown, he murdered her Son in her Arms on the very Day of the Nuptials, and thereby acted over again the same Tragedy, which *Ptolemy Ceraunus* (t) had before on the Marriage of his Sister *Arſinoe*; and such incestuous Conjunctions well deserve such a Curse to attend them. This King was commonly called (u) *Phyſcon*, by Reason of his great Belly; but the Name (x) which he affected to assume, was *Euergetes*, i. e. the Benefactor; this the *Alexandrians* turned into *Kakergetes*, i. e. the Malefactor, by Reason of his great Wickedness. For he was (y) the wickedest, and cruelest, and also the most vile and despicable of all the *Ptolemys* that reigned in *Egypt*. He begun his Reign with the Murder of his Nephew in the Manner I have mentioned; and continued it with the same Cruelty and Wickedness all his Reign after; putting others to Death almost every Day, some upon groundless Suspicions, some for small Faults, and

(r) *Lucianus* in *Macrobiis*.

(s) *Justin*, lib. 38. cap. 8. *Josephus* contra *Apionem*. lib. 2. *Valerius Maximus*, lib. 9. cap. 1.

(t) See above Part II. Book I. under the Year 280.

(u) *Valerius Maximus*, lib. 9. cap. 1. *Diodorus Siculus* in excerptis *Valesii*, pag. 351, & 375.

(x) *Athenæus*, lib. 12. pag. 549. & lib. 4. pag. 184.

(y) *Athenæus* ibid. *Diodorus Siculus* in excerptis *Valesii*, pag. 351, & 375. *Justin*, lib. 38. cap. 8.

and others for none at all, as the humour took him ; and some again for no other Reason, but that under the Pretence of Forfeiture he might take all that they had. And those who were the forwardest to call him to the Crown, were many of them the first that suffered by him.

And Things went not much better in *Syria*. *Demetrius* (z) being young and inexperienced, committed the Management of his Affairs to *Lasthenes*, by whose Agency he hired those *Cretan* Mercenaries that brought him to the Crown ; who being a wicked and rash Man did soon run himself into those Male-administrations that alienated from his Master the Affections of those, who should have supported him. And *Demetrius* himself being naturally of an unhappy and perverse Disposition, did not mend the Matter. The first false Step he made, was towards those Soldiers which *Ptolemy* had placed in the maritim Towns of *Phœnicia* and *Syria* for the strengthning of their Garrisons, as he passed by them toward *Antioch* in his late Expedition thither. These, if continued there, would have been a great Strength and Support to him ; but upon some Suggestions, growing jealous of them, (a) he sent Orders to the other Soldiers garrison'd with them to put them all to the Sword ; which being accordingly executed, this so disgusted the rest of the *Egyptian* Army that were in *Syria*, and had there placed him on the Throne, that they all left him, and returned again into *Egypt*. After this (b) he proceeded to make a severe Inquisition after those, who had been against him or his Father in the late Wars, and put them all to Death, as he could get them into his Power. And then thinking he had no more Enemies to fear, (c) he disbanded the greatest Part of his Army, reserving none other in his Pay, but his *Cretans*, and some other Mercenaries ; whereby, he not only deprived himself of those Veterans, who served his Father, and would have been his chief Support in the Throne ; but made them also his bitterest Enemies, by depriving them of the only Means which they had, whereby to subsist. The Mischief of which he severely felt in the Revolts, and Resolutions that after happened.

In the Interim, *Jonathan* finding all quiet in *Judæa*, (d) set himself to besiege the Fortrefs which the Heathen still held in *Jerusalem*, that by expelling them thence he might Remedy those Mischiefs, which the *Jews* there suffered from them. And accordingly he beset the Place with an Army, and Engins of War, in

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order

(z) *Diodorus Siculus* in excerptis *Valesii*, pag. 346.

(a) 1 *Maccab.* xi. 8. *Josephus* Antiq. xiii. 4, 9.

(b) *Diodorus Siculus* in excerptis *Valesii*, 346, 349.

(c) 1 *Maccab.* xi. 38. *Josephus* Antiq. xiii. 4, 9.

(d) 1 *Maccab.* xi. 20—37. *Josephus* Antiq. xiii. 4, 9.

order to take it; of which complaint being made to *Demetrius*, he came to *Ptolemais*, and there summoned *Jonathan* to him, to give an Account of this Matter. Whereon ordering the Siege to still go on, he went to *Ptolemais*; taking with him some of the Priests and chief Elders of the Land, and also many rich and valuable Presents; by Virtue of which, and his wise Management, he so mollified the King, and ingratiated himself so far with him, and his Ministers, that he not only rejected all Accusations against him, but also honoured him with many Favours. For he confirmed him in the High-Priest's Office; admitted him into a chief Place among his Friends; and on his Request, agreed to add to *Judæa* the three Toparchies of *Apherema*, *Lydda*, and *Ramatha*, which formerly belonged to *Samaria*; and to free the whole Land under his Government of all Manner of Taxes, Tolls, and Tributes whatsoever, for three hundred Talents to be paid in lieu of them, and then returned again to *Antioch*; where (d) going on in the same Methods of Cruelty, Folly, and Rashness, he daily alienated the People more and more from him, till at length he made them all ready for a general Defection.

Which being observed by *Diodotus*, afterwards called *Tryphon*, who formerly had served *Alexander* as Governor of *Antioch* in Conjunction with *Hierax*, he (e) thought this a fit Time for him to play a gaining Game for his own Interest, aiming at nothing less than by the Advantage of these Disorders to put the Crown upon his own Head. And therefore going into *Arabia* to (f) *Zabdiel*, who had the bringing up of *Antiochus*, the Son of *Alexander*, laid before him the then State of Affairs in *Syria*; telling him how the People, and especially the Soldiery, were disaffected to *Demetrius*; and that thereby a favourable Opportunity was offered for recovering to *Antiochus* his Father's Kingdom. And therefore he desired that the Youth might be put into his Hands, that he might prosecute this Advantage for him. For his Scheme of Treason was first to claim the Crown for *Antiochus*, and when he should

(d) *Iustin*, lib. 36. cap. 1.

(e) 1 *Maccab.* xi. 39, 40. *Iosephus* Antiq. xiii. 5, 1. *Appian.* in *Syriacis.* Epit. Livii, lib. 52. *Strabo*, lib. 16. pag. 752.

(f) In the Greek Original, this *Zabdiel* is called *Ελμαλκεαί* from the Arabic Word *Almelic*, i. e. the King. The former was the Name of his Person, the other of his Office. For he was King of that Part of *Arabia*, where he lived. In some Greek Copies, it is *Σιμαλκεαί*, as in *Aldus's*, the *Alexandrian*, and the *Complutensian*; and out of one of these Copies the English Version being made, hence herein we read *Simalcæ*. But in what Copy soever *Σιμαλκεαί* is found, it is by the Error of the Transcribers for *Ελμαλκεαί*. For it is certain, the latter only can be the true Reading. This the Syriac, and *Jerom's* Versions justify; and the Word so signifieth something, the other nothing.

should have gotten it by Virtue of that Claim, then to make away that Youth, and wear it himself; and so it afterwards accordingly happened: But *Zabdiel*, either seeing through the Design, or else disliking the Project, would not immediately yield to the Proposal, which detained *Triphon* there many Days, further to press and solicit the Matter; till at length, either by the Force of his Importunities, or the Force of his Presents, he brought over *Zabdiel* to comply with him, and obtained from him what he desired.

In the mean while, *Jonathan* pressed hard on the Siege of the Fortrefs at *Jerusalem*, but finding no Success in it, he (g) sent an Embassy to *Demetrius* to desire of him the withdrawing of this Garrison, which he could not expel. *Demetrius* being then very much embarrassed by the Tumults and Seditions of the *Antiochians*, whom he had provoked to the utmost Aversion both against him and his Government, promised *Jonathan* that he would do this and much more for him, provided he would send him some Forces for his Assistance against the present Mutineers. Whereon, *Jonathan* immediately dispatched away to him three Thousand Men: On their Arrival, *Demetrius* confiding in the Strength of this Recruit, would have disarmed the *Antiochians*; and therefore commanded them all to bring their Arms; which they refusing to do, rose all in a Tumult to the Number of an Hundred and twenty Thousand Men, and beset the Palace, with Intent to slay the Tyrant. Hereon, the *Jews* coming to his Assistance fell on them with fire and sword, burning a great Part of the City, and slaying of the Inhabitants about an hundred Thousand Persons; this brought the rest to pray for Peace; which being granted them, the Tumult ceased; and the *Jews* having thus retaliated upon the *Antiochians*, what they had formerly suffered from them in *Judah* and *Jerusalem*, especially in the Time of *Antiochus Epiphanes*, returned with vast Spoils and great Honour to their own Country.

But *Demetrius* (h) still going on with his same Methods of Cruelty, Tyranny, and Oppression, put many to Death for the late Sedition, confiscated the Goods of others, and drove great Numbers into Banishment. Whereon, the whole Kingdom being every where filled with Hatred and Anger against him, they only wanted an Opportunity for their Revenge for the executing of it upon him to the utmost: And notwithstanding his Promises to *Jonathan*, and the great Obligations, which he owed to him for his late Assistance, his Conduct towards him was no better than to all the rest; 1 *Maccab.* xi. 53. for thinking now he should have no more Need of him, he broke the Bargain he had made with him

Q q q 3

at

(g) 1 *Maccab.* xi. 41 — 52. *Josephus* xiii. 5. 2. *Diodorus Siculus* in *Excerptis Valesii* pag. 347, 348.

(h) *Diodorus Siculus* *ibid.*

at *Ptolemais*, of freeing him and his People from all Taxes, Tolls, and Tribute, for three Hundred Talents to be paid him for the Redemption of them, and notwithstanding he had received the Money, (i) demanded that all the said Taxes, Tolls, and Tribute, should be still paid in the utmost Rigour as formerly; and threatened him with War unless this was done, whereby he alienated the *Jews* as much from him, as he had done all others.

Anno 144. While Things were in this State, (k) *Tryphon*
 A. M. 4341. having at length obtained of *Zabdiel*, to have *Antiochus* the Son of *Alexander* delivered unto him, came
Jonathan 17. with him into *Syria*, and there laid claim to the
Daniel's 70 Kingdom for him; whereon, all the Soldiers whom
 Weeks 318. *Demetrius* had disbanded, and Multitudes of others, whom he had by his ill Conduct made his Enemies, flocked to the Pretender; and having declared him King, marched under his Banner against *Demetrius*; and having vanquished him in Battle, forced him into *Seleucia*; took all his Elephants; and made themselves Masters of *Antioch*, and there placed *Antiochus* upon the Throne of the Kings of *Syria*, giving him the Name of *Theos*, or the Divine.

And *Jonathan*, being provoked by the ill Return *Demetrius* had made him for his great Services to him, accepted of the Invitation which he had received from the new King of coming into his Interest: For as soon as *Antiochus* had gained *Antioch*, there (l) was sent from him an Embassy to *Jonathan* with Letters written in his Name, whereby the High-Priest's Office was confirmed to him, the Grant of the three Toparchies renewed, and a fourth added to them; and he was allowed to wear Purple, and the golden Buckle, and to have Place among the chief of the King's Friends; and many other Privileges and Advantages were moreover added: And *Simon* was made chief Commander of all the King's Forces, from (m) the Ladder of *Tyre* to the Borders of *Egypt*; on Condition, that these two Brothers, and the *Jews* would declare for him; which *Jonathan* readily consented to; having just Reason for it from the ill Conduct of *Demetrius* towards him. Whereon, (n) a Commission was sent him to raise Forces for the Service of *Antiochus*, through all *Cælo-Syria* and *Palestine*, by Virtue whereof, having gotten together a great Army, (o) he marched round the Country,

(i) *Josephus* *ibid.*

(k) 1 *Maccab.* xi. 54 — 56. *Epitome Livii* lib. 52. *Josephus* *ibid.* *Appian* in *Syriacis*.

(l) 1 *Maccab.* xi. 57 — 59. *Josephus* *ibid.*

(m) The Ladder of *Tyre* is a Mountain so called, lying on the Sea Coast between *Tyre* and *Ptolemais*.

(n) *Josephus* *ibid.*

(o) 1 *Maccab.* xi. 60 — 62. *Josephus* *ibid.*

Country, even as far as *Damascus*, to secure all in those Parts to the Interest of *Antiochus*: For the diverting of *Jonathan* from this Purpose, the Forces which *Demetrius* had in *Cælo-Syria* and *Phœnicia*, drew together and invaded *Galilee*; 1 *Maccab.* xi. 63. whereon, (p) *Jonathan* marched thither to oppose them, (q) leaving *Simon* to command in *Judæa*. On (r) his first coming into *Galilee*, being drawn into an Ambush, he had like to have been overborn by the Enemy, and most of his Forces falling into a panic Fear fled from him, excepting a very few of the valiantest of them: But these few making a resolute Stand the rest rallied, and coming on again to the Fight won the Victory. And (s) *Simon*, in the Interim, laying Siege to *Bethsura*, forced it to a Surrender; and thereby expelled the Heathen, who had long kept a Garrison there, to the great Annoyance of all the Country round it.

Jonathan, on his Return into *Judæa*, finding all Things there in Quiet, (t) sent Ambassadors to the *Romans*, to renew with them the League which they made with *Judas*; who being introduced into the Senate were there received with Honour, and dismissed with their full Satisfaction. On their Return from *Rome* their Orders were to address themselves to the *Lacedæmonians*, and the other Allies of the *Jews* in those Parts, for the like renewing of their Leagues with them; which they having accordingly done, they returned to *Jerusalem*, bringing back with them full Success in all the Negotiations on which they were sent.

The (u) Captains of *Demetrius's* Forces, whom *Jonathan* had lately vanquished in *Galilee*, having by new Reinforcements much increased their Number and Strength, came the second Time against him, whereon, he marched out to meet them as far as *Amathis*, in the utmost Confines of *Canaan*, and there encamped against them; where being informed by his Spies, that their Intent was to storm his Camp the next Night, he took Care to be in full Readiness to receive them; which the Enemy finding on their Approach, they were so discouraged at the Disappointment, that returning to the Camp, and lighting Fires in it to make it believed that they were still there, they marched off in the Night, and were got so far by the Time *Jonathan* found they were gone, that tho' he immediately on the Discovery of it, pursued after them, yet it was all in vain: For they had passed the River *Eleutherus*, and were thereby got out of his Reach, before he could come up

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thither.

(p) 1 *Maccab.* xi. 64. *Josephus* ibid.

(q) 1 *Maccab.* & *Josephus* ibid.

(r) 1 *Maccab.* xi. 67 — 74.

(s) 1 *Maccab.* xi. 65, 66. & Chap. xiv. 7, & 33. *Josephus* ibid.

(t) 1 *Maccab.* xii. 1 — 23. *Josephus* ibid.

(u) 1 *Maccab.* xii. 24 — 34. *Josephus* ibid.

thither. After this, he led back his Army against the *Arabs*, that were of *Demetrius's* Party, and having smitten them, and taken their Spoils, turned his Course towards *Damascus*; and passing over the Country thereabout, made strict Inquiry after all that were Adversaries to the Interest of *Antiochus*, and suppressed them every where: And while he was thus imployed beyond *Jordan*, *Simon* his Brother was not idle in *Judæa*; for marching thence into the Land of the *Philistines* he made all there submit to him, and having taken *Joppa* he placed a strong Garrison in it.

After this, both Brothers being returned to *Jerusalem*, (w) they called the great Council of the Nation together to consult about the repairing, and new fortifying of *Jerusalem*, and other strong Holds in *Judæa*, so that they might be made tenable against any Enemy that should come against them: And it being then agreed that the Walls of *Jerusalem*, where they were broken down or decayed, should be repaired, and where too low, should be built higher, and every thing else done that was necessary thoroughly to fortify the Place, all this was immediately set about, and carried on with the utmost Expedition. And at the same Time they built a Wall or Mount between the Fortrefs and the rest of the City, that the Heathen, who were in Garrison there, might receive no Relief of Provision, or of any thing else that Way: Which soon reduced them to great Distress, and very much forwarded that Necessity, whereby at last they were forced to surrender the Place. *Jonathan* took on himself the Oversight of all these Works at *Jerusalem*: And while he was there thus imployed, *Simon* went into the Country, and did the same as to all the other Fortresses and strong Holds that were in the Land, and thereby the whole Country became well fortified against any Enemy that should come to make War against it.

Tryphon, (x) thinking his Plot for the making away of *Antiochus*, and seizing the Crown of *Syria* to himself, now ripe for Execution in all other Particulars, save only that he foresaw *Jonathan* would never be brought to bear so great a Villany, resolved at any Rate to take him out of the Way; and therefore marched with a great Army towards *Judæa*, in order to get him into his Power, that so he might put him to Death. On his coming to *Bethsan*, there *Jonathan* met him with forty Thousand Men: *Tryphon* seeing him at the Head of so great an Army, durst not openly attempt any thing against him; but endeavoured to deceive him by flattering Words, and a false Appearance of Friendship; pretending that he came thither only to consult with him about their common Interest, and to put *Ptolemais* into his Hands, which

(w) 1 Maccab. xii. 35 — 38. *Josephus* ibid.

(x) 1 Maccab. xii. 39 — 52. *Josephus* Antiq. xiii. 6. 1.

he intended wholly to resign to him ; and having deceived him by these fair Pretences, he persuaded him to send away all his Army, except three Thousand Men, two Thousand of which he sent into *Galilee*, and with the other Thousand he went with *Tryphon* to *Ptolemais*, expecting according to the Oath of that Traitor to have the Place delivered to him ; but as soon as he and his Company were got within the Walls, the Gates were shut upon them, and *Jonathan* was made a Prisoner, and all his Men were put to the Sword : And immediately Forces were sent out to cut off the two Thousand also that were in *Galilee* ; but they having Notice of what had been done to *Jonathan* and his Men at *Ptolemais*, encouraged each other to stand to their Defence, and then joining close together put themselves in a Posture resolutely to fight for their Lives ; which the Enemy perceiving durst not attack them, but permitted them quietly to march off, and they all returned safe to *Jerusalem* ; where was great Lamentation for what had happened to *Jonathan* : For hereon, all the Heathen round about, finding the *Jews* thus deprived of their Captain, were making ready to destroy them : 1 *Maccab.* xii. 53. And *Tryphon* drawing together all his Forces for the same Purpose, reckoned on this Opportunity utterly to cut off and extirpate the whole Nation. Whereon, (y) the People being in great Fears, *Simon* went up to the Temple, and then (z) calling the People together to him, encouraged them to stand to their Defence, and offered himself to fight for them, as his Father and Brothers had done before him : Whereon, their Hearts being again raised, and their drooping Spirits revived, they unanimously made Choice of *Simon* to be their Captain in the Place of *Jonathan*, and under his Conduct and Direction, immediately set themselves hard at Work for the finishing of the Fortifications at *Jerusalem*, which *Jonathan* had begun : And on *Tryphon's* Approach to invade the Land, (a) *Simon* led forth a great Army against him ; whereon, *Tryphon* not daring to engage him in Battle, sent to him a deceitful Message, telling him, that he had seized *Jonathan* only because he owed an Hundred Talents to the King ; that in case he would send the Money, and *Jonathan's* two Sons to be Hostages for their Father's Fidelity to the King, he would set him again at Liberty. Tho' *Simon* well saw all this was Fraud and Deceit, yet he complied to avoid the ill Report, which otherwise might

(y) 1 *Maccab.* xiii. 1 — 11. *Josephus* Antiq. xiii. 6. 3.

(z) The outer Court of the Temple, which was called the Court of the Gentiles, was the Place where the People assembled on all Occasions : It was called the Court of the Gentiles, because so far as in this Court the Gentiles of what Nation soever might come, but were not allowed to pass the Partition Wall into the inner Courts, unless they were circumcised and made through Proselytes to the whole Jewish Law.

1 *Maccab.* xiii. 12 — 19. *Josephus* ibid.

might have been raised against him, as if he had willfully caused his Brother's Death by the Refusal; and therefore sent both the Money and the young Men. But the false Traitor, according as *Simon* foresaw, when he had received all that he demanded, would do nothing of what he had promised, but still detained *Jonathan* in Chains. And after having gotten together many Forces he came to invade the Land, 1 *Maccab.* xiii. 20—24. with Intent utterly to destroy it. But *Simon* coasting him wherever he marched, opposed and baffled him in all his Designs. At this Time the Heathen Garrison in the Fortrefs at *Jerusalem* being much distressed by Reason of the blockade laid at it first by *Jonathan*, and now continued by *Simon*, pressed hard for Relief, and *Tryphon* having accordingly formed a Design of sending Relief to them, ordered out all his Horse one Night for the executing of it. But they had not marched far e'er there fell so great a Snow, as not only made their further proceeding on this Enterprize impracticable, but also forced *Tryphon*, and all his Army, next Day to decamp and be gone, as being able no longer to bear Abroad in the Field the Severity of the Season. On his Retreat from thence to his Winter Quarters, coming to *Bascama* in the Land of *Gilead*, he there put *Jonathan* to Death. And after that, thinking he had no one else to fear for the obstructing of him in the ultimate Execution of his Designs, he (b) caused *Antiochus* to be secretly put to Death; giving out that he died of the Stone, and then assuming the Crown declared himself King of *Syria* in his Stead.

When *Simon* heard of his Brother's Death, and
 Anno 143. that they had buried him at *Bascama*, he (c) sent
 A. M. 4342. thither, and fetched his Bones from thence, and
Simon 1. buried them in the Sepulchre of his Father at *Mo-*
Daniel's 70 *din*; over which he afterwards erected a very fa-
 Week 319. mous Monument of a great Height, all built of
 white Marble, curiously wrought, and polished, near which he
 placed seven Pyramids, two of his Father and Mother, four for
 four Brothers, and the seventh for himself, and then encompassed
 the whole with a stately Portico, supported by Marble Pillars, each
 of an whole Piece. All which was a very excellent Work; and
 being

(b) 1 *Maccab.* xiii. 31, 32. *Josephus* Antiq. xiii. 7, 1. Epit. *Livii*, lib. 55. *Justin*, lib. 36. cap. 1. The Words of *Josephus* concerning the Death of *Antiochus* are, that it was given out *ὡς χειρὸς ἀποθαν*, i. e. as if he had died while under the Hands of the Chirurgeon for Cure. For so the Word *χειρὸς* is used in *Hippocrates*; and *Livy* telling us, that his pretended Disease was the Stone, it may from hence be inferred, that what was given out was, that he died under the Hands of the Chirurgeon cutting him for the Stone.

(c) 1 *Maccab.* xiii. 25—30. *Josephus* Antiq. xiii. 6, 5.

being erected on an Eminence was seen far off at Sea; and was taken Notice of as a remarkable Sea-mark on that Coast, whereby Sea-faring Men, who sailed that Way, directed their Course. *Josephus* tell us, that it was remaining entire in his Time; and then looked on as a curious and very excellent Piece of Architecture: And *Eusebius* also (d) speaks of it as still in being in his Time, which was above two hundred Years after the Time of *Josephus*.

Tryphon having usurped the Crown of *Syria*, would gladly have himself (e) acknowledged King by the *Romans*, as thinking this would add great Reputation both to himself and his Affairs; and therefore sent a splendid Embassy to them, with the present of a Golden Image of Victory to the Value of ten thousand Pieces of Gold, hoping to obtain both for the Sake of so valuable a Gift, and the good Omen of Victory, which the Image carried with it, to be owned by them as King of *Syria*. But the *Romans* cunningly eluding his Expectations, received the Image, and ordered to be engraven on it the Name of *Antiochus*, whom *Tryphon* had lately murdered, as if he had been the Donor of it.

But the Ambassadors of *Simon* were there received with much more Respect. For as soon as *Jonathan* was dead, and *Simon* admitted to be his Successor, both in the High-Priesthood and Government of the Land, he sent Ambassadors to notify it to the *Romans*, and other Allies. The *Romans* were very sorry at the Death of *Jonathan*; 1 *Maccab.* xiv. 16, 17. but when they heard that *Simon* was in his Place, this was well pleasing to them. And therefore, when his Ambassadors approached *Rome*, they sent out to meet them, 1 *Mac.* xiv. 40. *Greek ἀπὸ τῆς Ῥώμης*. and received them with Honour, 1 *Maccab.* xiv. 18, 19. and readily renewed all their former Leagues made with his Predecessors; which being written in Tables of Brass were carried to *Jerusalem*, and there read before all the People. And the same Ambassadors on their return from *Rome*, 1 *Maccab.* xiv. 18, 19. went also to the *Lacedæmonians*, and other Allies of the *Jews*, and in the Name of *Simon* renewed in like Manner all former Leagues with them, and returned with authentic Instruments hereof, to *Jerusalem*.

(f) *Sarpedon*, one of *Demetrius's* Captains, coming into *Phœnicia* with an Army, a Battle happened between him and the Forces which *Tryphon* had in those Parts. This Battle was fought near the Walls of *Ptolemais*, in which *Sarpedon* being vanquished, he retreated into the Inland Country. But the *Tryphonians* on their Return from the Pursuit, marching back to *Ptolemais* on the

(d) In Libello περὶ τῶν τοπικῶν ὀνομάτων.

(e) *Diodorus Siculus* Legat. 31.

(f) *Strabo*, lib. 16. pag. 758. *Athenæus*, lib. 8. pag. 333.

the Beach of the Sea, a sudden Tyde coming upon them, overwhelmed a great Number of their Men; and, then going back again with as sudden an Ebb, as it had come on with a flow, left the dead Bodies on the Strand with a great Quantity of Fish mingled with them; whereon *Sarpedon's* Men again returning took up the Fish; and by Way of Thanksgiving for them, and the Destruction that had befallen the Enemy, offered Sacrifices to *Neptune* before the very Gates of *Ptolemais*, in the same Place where the Battle had been before fought.

But while *Demetrius's* Soldiers were thus fighting for him in the Field, (g) he lay idle at *Laodicea*, glutting himself with all the vile Pleasures of Luxury and Leudness, without being made wiser by his Calamities, or seeming at all to be sensible of them. However, *Tryphon* having given sufficient Reason for the *Jews* utterly to renounce him and his Party, *Simon* (h) sent a Crown of Gold to *Demetrius*, and Ambassadors to treat with him about Terms of Peace and Alliance; who having obtained from that Prince a Grant of Confirmation of the High-Priesthood and Principality to *Simon*, and a Release of all Taxes, Tolls, and Tributes, with an Oblivion of all past Acts of Hostility, on the Condition of the *Jews* joining with him against *Tryphon*, they returned to *Jerusalem* with Letters under the Royal Signature containing the same; which being accepted of and confirmed by all the People of the *Jews*, by Virtue hereof *Simon* was made sovereign Prince of the *Jews*, and the Land freed from all foreign Yoak. And therefore the *Jews* from this Time, instead of dating their Instruments and Contracts by the Years of the *Syrian* Kings, as they had hitherto done, thenceforth dated by the Years of *Simon*, and his Successors. [Now it was also that the *Jews* recoined their Shekels, and had engraven on the one Side, *Jerusalem the Holy*: and on the other, in the Year of Freedom, 1 or 2, or 3, or 4. and all in the original *Hebrew* or *Samaritan* Characters. Which Shekels are extant to this Day, see my Note on *Josephus* Antiq. xiii. 7.]

Simon having thus obtained the independent Sovereignty of the Land, 1 *Maccab.* xiii. 33. and Chap. xiv. 7, 33. made a Progress through it to see to, and provide for its Security; repairing the Fortifications in those Cities and Places where they were decayed, and making new ones in those where they were wanting; and this he especially did at *Bethsura* and *Joppa*. The former he made a Place of Arms, and put a strong Garrison in it; and the latter, being the nearest maritim Town to *Jerusalem*, tho' at the Distance of forty Miles from it, 1 *Maccab.* xiv. 5, 34. he made it

(g) *Diodorus Siculus* in excerptis *Valesii*, pag. 353.

(h) 1 *Maccab.* xiii. 34—42. and Chap. xiv. 38—41. *Josephus* Antiq. xiii. 6, 6.

it the Sea-port to that City, and all *Judæa*, it being the fittest Place on all that Coast for the carrying on of their Trade through it to all the Isles and Countries to the *Mediterranean*; and it served them for this Purpose for many Ages after, as it still doth the Inhabitants of that Country even to this Day, and it is there still known by the same Name.

And, whereas (i) *Gazara* on the Death of *Jonathan* had revolted, he laid Siege to the Place, and having reduced it, he cast out all the Heathen out of the City, and planted it wholly with *Jews*; and having well fortified it, built an House there for himself, wherein he might lodge, when his Affairs should call him to that Place.

The Heathen in the Fortrefs at *Jerusalem*, since Anno 142. *Jonathan's* building of the Wall against them, A. M. 4343. which did cut them off from all Communication *Simon* 2. with the rest of the City, being much distressed for *Daniel's* 70 want of Provisions and all other Necessaries, Weeks 320. 1 *Maccab.* xiii. 49—52. were thereby at length brought to that Necessity, as forced them to surrender the Place, and depart the Land; whereon, *Simon* took Possession of it, and thereby delivered *Israel* from a great Grievance; that Garrison having been a terrible Thorn in their Side ever since *Antiochus Epiphanes* first placed it there. And that they might no more in like Manner be annoyed from that Place, (k) *Simon* demolished not only the Fortrefs, but also the Hill itself on which it stood. For it overtopping, and thereby commanding the Mountain of the Temple, if any other Enemy should at any Time after seize that Place, they might from thence cause them the said Mischief. And therefore, *Simon* having called the People together, and fully laid before them what they had suffered from that Place, and what they might again suffer, should it at any Time after again fall into

(i) 1 *Maccab.* xiii. 43—48. Here in the Greek Original, as well as our *English* Version, it is *Gaza* (v. 43.) but beyond all Doubt, it is here put for *Gazara*, by the Error of the Transcribers. For the taking of *Gazara* is spoken of among the good Works of *Simon*, 1 *Maccab.* xiv. 7, 34. and also by *Josephus*, lib. xiii. 6, 6. but nothing is said in either of these Histories of *Simon's* taking of *Gaza*. And *Gazara* is often mentioned in them as in the Hands of *Simon*, but *Gaza* never (except alone in this Place.) This City of *Gazara* is the same with the ancient *Gezer* so often mentioned in the Scriptures of the Old Testament. And here most likely it was that *Simon* built him an House, 1 *Maccab.* xiii. 48 and that it was the House, wherein *John* his Son dwelt, when he sent him to reside at *Gazara*, and there command his Forces in those Parts. *Strabo* calls this City *Gadavis*, and placeth it near *Azotus* (as the Author of the first Book of *Maccabees* doth, xiv. 34.) and saith of it, that the *Jews* had taken Possession of it, lib. 16. pag. 759.

(k) *Josephus* Antiq. xiii. 6, 6.

into the Hands of an Enemy, propos'd to them the digging down of the Mountain itself, at least, to the level of the Mountain of the Temple, that so there might not be left a Possibility of any more annoying the Temple from that Place; which they all readily consenting to, immediately did set about the Work, and carried it on with great Assiduity; all taking their Turns in it, till at length, after three Years constant Labour employed herein, they fully finish'd all that was intended. And while this was a doing, 1 *Maccab.* xiii. 52. *Simon* new fortified the Mountain of the Temple, repairing the outer Wall, and making it stronger than it was before; and provided Habitations within it both for himself and Company, and there he afterwards dwelt; and most likely his House stood, where the Castle *Antonia* was afterwards built.

Simon finding his Son *John*, 1 *Maccab.* xiii. 53. afterwards called *Hyrchanus*, to be a valiant Man, and very expert in all military Affairs, he made him General of all the Forces of *Judaea*, and sent him to live at *Gazara*, that being a Border which most wanted his Presence; and *Joppa* being in his Neighbourhood, perchance to be nigh that Place for the supervising of those Works, that were there carrying on by his Order for the making of it a convenient Sea-port for all *Judaea*, might be another Reason why he appointed him to have his Residence in that Place.

Ptolemy informs us, that this Year there was at
Anno 141. *Rhodes*, upon *January* 27th, about 10 o'Clock at
A. M. 4344. Night, an Eclipse of the Moon of three Digits.

Simon 3. *Demetrius* was at length roused up from his Sloth
Daniel's 70 by many Messages out of the *East*, inviting him
Weeks 321. thither. For (1) the *Parthians* having now over-
run in a Manner all the *East*, and subjugated to them all the
Countries of *Asia*, from the River *Indus* to the *Euphrates*, those
that were of the *Macedonian* Race in those Countries not bearing
this Usurpation, nor that Pride and Insolence, with which those
new Masters ruled over them, earnestly invited *Demetrius* by re-
peated Embassies to come into those Parts, promising a general
Revolt from the *Parthians*, and such Assistance of Forces against
them, as should enable him absolutely to suppress those Usurpers,
and recover again all the Provinces of the *East* to his Empire;
with which Hopes *Demetrius* being excited to undertake this Ex-
pedition, march'd over the *Euphrates*, leaving *Tryphon* in Pos-
session of the greater Part of *Syria* behind him. For he reckon-
ed, that after he should have made himself Master of the *East*, he
should have such Augmentation of Power, as would best enable
him

(1) *Justin*, lib. 36. cap. 1. & lib. 38. cap. 9. 1 *Maccab.* xiv. 1—3.
Josephus Antiq. xiii. 7, 1. & 5, 11. *Orosius*, lib. 5. cap. 4.

him to suppress that Rebel on his Return. As soon as he came Eastward, the *Elymæans*, the *Persians*, and the *Bactrians* declared for him, and by their Assistance he overthrew the *Parthians* in many Conflicts; but at last, under the Shew of a Treaty of Peace, being drawn into a Snare, he was taken Prisoner, and all his Army cut in Pieces; and hereby the *Parthian* Empire became established with that greatness of Power, and firmness of Stability, as to make it last for several Ages after, to the Terror of all within their Reach, even to the rivalling of the *Romans* themselves in the Strength of their Arms, and the Prowess and Fame of their military Exploits.

The King that reigned in *Parthia* at this Time, was (m) *Mithridates*, the Son of *Priapatus*, a very valiant and wise Prince. How *Arfaces* first founded the Kingdom of the *Parthians*, and how *Arfaces* after settled and established it by a Treaty of Peace with *Antiochus the Great*, hath been (n) already related. The Son and Successor of the second *Arfaces* (o) was *Priapatus*, called also *Arfaces* (that being the Family Name of all the Kings of this Race) he having reigned fifteen Years, left the Crown at his Death to *Phrabates* his eldest Son; after whose Death succeeded this *Mithridates* his Brother, the *Parthian* King, into whose Hands *Demetrius* fell: He was therefore from *Arfaces* the first Founder of that Kingdom the fourth in Descent, and the fifth in Succession of reigning, and not the sixth, (p) as *Orosius* saith. He having (q) subdued the *Medes*, the *Elymæans*, the *Persians*, and the *Bactrians*, extended his Dominions into *India*, beyond the Boundaries of *Alexander's* Conquests; and having vanquished *Demetrius*, (r) finally secured *Babylonia* and *Mesopotamia* also to his Empire; so that thenceforth he had *Euphrates* on the West, as well as the *Ganges* on the East, for the Limits of his Empire.

After *Mithridates* had thus gotten *Demetrius* into his Power, (s) he carried him round the revolted Provinces, and exposed him every where to their View; that they by seeing the Prince, whom they confided in, reduced to this ignominious and low Condition, might be the easier brought to submit again to their former Yoke: But when this Shew was over, he allowed him a Maintenance suitable to the State of a King, (t) and sending him into *Hyrcania* to reside,

(m) *Justin.* lib. 41. cap. 5, & 6. *Diodorus Siculus* in excerptis *Valesii* pag. 359, 360.

(n) Part II. Book II. under the Year 208.

(o) *Justin.* ibid.

(p) Lib. 5. cap. 4.

(q) *Diodorus Siculus* ibid. *Orosius* lib 5. cap. 4.

(r) *Orosius* ibid. *Justin.* lib. 41. cap. 6.

(s) *Justin.* lib. 36. cap. 1.

(t) ——— ibid. & lib. 38. cap. 9.

reside, gave him *Rhodaguna*, one of his Daughters in Marriage. However, he kept him still in Captivity, tho' with as much Freedom as was consistent with a Captive State; and at his Death left him in this Condition (u) to *Phrabates* his Son, who succeeded him in the Kingdom. It is particularly related of *Mitbridates*, (w) that having conquered several Nations, he gathered from every one of them whatsoever he found best in their Constitutions, and then out of the whole Collection, made a Body of most wholesome Laws for the Government of his Empire.

In a general Congregation of the Priests and Elders, and all the People of the *Jews* assembled together at *Jerusalem*, it was agreed, by the unanimous Consent of all present, that the supreme Government of the Nation, as well as the High-Priesthood should be conferred on *Simon*, and settled both upon him and his Posterity after him. 1 *Maccab.* xiv. 26 — 49. This had before been personally settled on *Simon* by the Grant of *Demetrius*, the *Syrian* King; and the same was now granted also by the whole Nation of the *Jews*; and the Settlement made not only on the Person of *Simon*, but upon him and his Descendants for ever; and a publick Act or Instrument in writing was made hereof: Wherein it being recited, what good Deeds *Simon* and his Family had done for the People of the *Jews*, they, in Acknowledgment hereof, constituted him their Prince, as well as their High-Priest, and granted both Dignities to him, and his Posterity after him; a Copy of which Act they ordered to be engraven on Tables of Brass, and hung up in the Sanctuary, and laid up the Original in the sacred Archives belonging to the Treasury of the Temple: And from that Time, *Simon* took on him the State, Stile, and Authority of Prince, as well as High-Priest of the *Jews*, and all publick Acts thenceforth went in his Name: And after him both these Dignities descended together to his Posterity, and continued among them thus united together for several Descents, they being at the same Time Sovereign Pontiffs, and Sovereign Princes, of the *Jewish* Nation. This Act bore Date on the 18th Day of the Month *Elul* (which was the sixth of their Months) in the 172d Year of the *Æra* of the *Seleucidæ*, and the third of *Simon's* Pontificate.

At this Time the *Jews* tell us, (x) *Simeon Ben Shetach* and *Jehudah Ben Tabbai* were the Rectors and chief Teachers of the divinity School at *Jerusalem*; the first of which, they say, was President, and the other Vice-president of the *Sanhedrim*: Of these, several Fables are told in the *Talmud*, which are not worth troubling the Reader with.

Queen

(u) *Justin.* ibid. & lib. 42. cap. 1.

(w) *Diodorus Siculus* in excerptis *Valesii* pag. 361.

(x) *Juchasin Shalsheth Haccabbala.* *Zemach David.*

Anno 140.
A. M. 4345.
Simon 4.
Daniel's 70
Weeks 322.

Queen *Cleopatra*, on her Husband's Captivity in *Parthia*, (y) shut up herself with her Children in *Seleucia* on the *Orontes*, and there many of *Tryphon's* Soldiers revolted to her: For being naturally of a brutish and cruel Temper, he had artfully concealed this under the Cloak of Affability and good Temper, as long as he was courting the Favour of the People for the carrying on of his ambitious Designs; but when he was possessed of the Crown, and *Demetrius* made a Prisoner in *Parthia*, he cast off all Guard and Restraint, which till then he had put upon his Inclinations, and let himself loose to his own natural Disposition; which being such as many about him could not bear, this caused many Desertions from him to *Cleopatra*: But still her Party alone was not strong enough to support her; and therefore fearing lest the People of *Seleucia* would rather give her up to *Tryphon*, than suffer a Siege for her Sake; she (z) sent to *Antiochus Sidetes*, the Brother of *Demetrius* to join his Interest with hers, offering him the Crown, and herself in Marriage on this Condition: For hearing of the Marriage of *Demetrius* with *Rhadaguna* in *Parthia*, and being greatly provoked thereby, (a) she cast off all Regard for him, and resolved to seek a new Interest for her Support, by disposing of herself in Marriage elsewhere; and not seeing where she could do this more to her Advantage than to the next Heir of the Crown, she therefore sent for him, and made him her Husband.

This *Antiochus* was (b) second Son to *Demetrius Soter*, and on the Wars which that Prince had with *Alexander Balas*, was sent to *Cnidus* with his Brother *Demetrius* the now Captive King of *Syria*, to be there kept out of Harms Way, as hath been already related: He seems to have still continued in those Parts after his Brother's recovering the Crown; for he (c) is said to have been at *Rhodes* when *Demetrius* was taken Prisoner, and therefore no doubt in that Place it was, that *Cleopatra's* Message found him; for he having, on the receiving of it, accepted the Offer, and thereon taken upon him the Stile and Title of King of *Syria*, he wrote a Letter to *Simon* dated from the Isles of the Sea, and most likely this was from *Rhodes*, since he is said to have been there so lately before, as at the Time of the first News of his Brother's Captivity. 1 *Maccab.* xv. 1.

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(y) *Iosephus* Antiq. xiii. 7. 1.

(z) *Iosephus* ibid. *Appian.* in *Syriacis.* *Iustin.* lib. 36. cap. 1.

(a) *Appian.* ibid.

(b) *Iustin.* ibid. *Appian.* in *Syriacis.*

(c) *Appian.* ibid.

The Substance of this Letter to *Simon* was, to complain of the unjust Usurpation of *Tryphon*, and to let him know, that he was preparing to come into *Syria* to take Vengeance of that Usurper, and recover his Father's Kingdom; and therefore to gain him over to his Interest makes him many Grants, and promiseth him many more, when he should be fully settled in the Throne, as may be seen in that Letter, 1 *Maccab.* xv. 2 — 9.

And accordingly in the Beginning of the next Anno 139. Year (d) he landed in *Syria* with an Army of Mercenaries, whom he had hired in *Greece*, *Lesser Asia*, and the Isles; and having married *Cleopatra* joined her Forces to his own, and marched against *Tryphon*. *Simon* 5. Whereon, (e) most of the Usurper's Forces, now *Daniel's* 70. weary of his Tyranny, went over from him to *Antiochus*, which augmented his Army to the Number of an Hundred and twenty Weeks 323. Thousand Foot, and eight Thousand Horse: This being a Power *Tryphon* could not keep the Field against, he retreated to *Dora*, a City near *Ptolemais* in *Phœnicia*; where being besieged by *Antiochus* with all his Forces both by Sea and Land, and finding the Place not capable of long holding out against so great a Power, he made his Escape by Sea to *Orthosia*, another maritime Town in *Phœnicia*; from whence, flying to *Apamia* his own native City, he was there taken and put to Death: And hereby an End being put to his Usurpation, *Antiochus* became fully possessed of his Father's Throne, and sat in it nine Years. He (f) being much given to hunting, had the Name *Sidetes* (i. e. *The Hunter*) given unto him, from *Zidah*, a Word of that Signification in the *Syriac* Language.

Simon being instated in the sovereign Command of *Judæa* by the general Consent of all that Nation, in the Manner as above related, thought it would be of great Advantage to him for his firmer Establishment in it, to get himself acknowledged, what they had made him, by the *Romans*, and to have all their former Leagues and Allowances renewed with him under the Stile and Title, which he then bore of High-Priest and Prince of the *Jews*; And therefore he sent another Embassy to them for this Purpose with a Present of a large Shield of Gold, weighing a Thousand *Minæ*, which according to the lowest Computation of an *Attic Mina*, amounted to the Value of fifty Thousand Pounds of our present Sterling Money. 1 *Maccab.* xiv. 24. and Chap. xv. 25. Both the Present and the Embassy were very acceptable to the Senate; and therefore they not only renewed their League and Alliance

(d) 1 *Maccab.* xv. 10. *Josephus* ibid.

(e) 1 *Maccab.* xv. 11 — 14. *Josephus* ibid. *Appian.* ibid.

(f) *Plutarchus* in Problem.

ance with *Simon* and his People, in the Manner he desired, but also ordered, that *Lucius Cornelius Piso*, one of the Consuls, should write Letters to *Ptolemy* King of *Egypt*, *Attalus* King of *Pergamus*, *Ariarathes* King of *Cappadocia*, *Demetrius* King of *Syria*, and *Mithridates* King of *Parthia*, and to all the Cities and States of *Greece*, *Lesser Asia*, and the Isles that were then in Alliance with them, to let them know, that the *Jews* were their Friends and Allies; and that therefore they should not attempt any thing to their Damage, or protect any Traitors or Fugitives of that Nation against them; but should deliver up to *Simon* the High-Priest and Prince of the *Jews*, all such Traitors and Fugitives as should flee unto them, whenever demanded by him.

The Letters to the *Syrian* King were directed to *Demetrius*, tho' then a Prisoner in *Parthia*, because neither *Tryphon*, nor *Antiochus Sidetes*, who were then contending for the Crown, at the Time when these Letters were written, were either of them acknowledged as King by the *Romans*; and therefore when these Letters were brought into *Syria*, they were of no Benefit to *Simon* or the *Jews*; for *Antiochus* having no Regard to them, as not being written to him, as soon as he had driven *Tryphon* out of the Field, took the first Opportunity to quarrel with *Simon*: For altho' *Simon* sent to *Antiochus*, while he was besieging *Tryphon* at *Dora*, two Thousand chosen Men for his Assistance, with Gold, and Silver, and Arms, and other Instruments and Engines of War; 1 *Maccab.* xv. 26 — 32. he would not receive any of them, but rescinding all that he had formerly granted or promised, sent *Athenobius* one of his Friends to him to demand the Restoration of *Gazara*, *Joppa*, and the Fortrefs of *Jerusalem*, with several other Places then held by *Simon*, which he claimed as belonging to the Kingdom of *Syria*, or else five Hundred Talents in lieu of them, and five Hundred Talents more for the Damages that were done by the *Jews* within the Borders of his other Dominions. On *Athenobius's* coming to *Jerusalem* with this Message, *Simon's* Answer was, that for *Gazara* and *Joppa* he was content to pay the King an Hundred Talents; 1 *Maccab.* xv. 32 — 36. but as to all the rest he told him it was the Inheritance of their Forefathers, which they had for a Time been wrongfully deprived of, and that having now again gotten Possession of it, they were resolved to keep it: This Answer very much angering *Athenobius*, he without replying any thing thereto, returned in great Wrath to the King, and made Report to him of what *Simon* had said, and also of what he had seen of the Pomp and Grandeur in which he lived; for being now Sovereign Prince of the *Jews*, he was served in much Plate of Gold and Silver, had many Attendants, and in all Things else appeared in the same Manner of Splendor and Glory as other Princes did; at all which the King being very much offended, resolved on a War against him;

and therefore, (g) having made *Cendebeus*, one of his Nobles, Captain and Governor of the Sea Coasts of *Palestine*, he sent him with one Part of his Army to fight against *Simon*, and in the mean Time he with the other pursued after *Tryphon*, till he had taken and slain him in the Manner as I have mentioned.

Cendebeus forthwith (b) marched with his Forces into the Parts near *Jamnia* and *Joppa*, and having there, according to the Orders which he had received from the King, fortified *Kedron*, he placed a strong Party of his Army in it, and from thence began to make Inroads upon the *Jews*, and to kill, and plunder, and commit all Manner of Hostilities in their Land. Whereon, (i) *John* the Son of *Simon*, who lived at *Gazara* in the Neighbourhood, went from thence to *Jerusalem* to acquaint his Father of these Particulars: By which *Simon* perceiving, that the Intention of *Antiochus* was to make War upon him, got together an Army of twenty Thousand Foot, with a proportionable Number of Horse; and because he himself, being now broken with Age, could no more bear the Fatigues of War, he committed the Command of them to *Judas* and *John* his Sons, and sent them forth to fight the Enemy. The first Night after they took the Field they encamped at *Modin*, the original Seat of their Family, and from thence the next Day after marched out against *Cendebeus*: This soon brought it to a Battle between them, in which *Cendebeus* being overthrown, lost two Thousand of his Men, and the rest fled, Part to *Kedron*, and Part to other strong Holds near the Field of Battle, and Part to *Azotus*. *Judas* being wounded in the Fight was forced to stay behind; but *John* followed the Pursuit till he came to *Azotus*, and having there taken their Fortresses and Towers of Defence burned them with Fire. After this, the two Brothers having driven the *Syrians* out of those Parts, and settled all Matters there in Quiet, returned in Triumph to *Jerusalem*.

Ptolemy Physcon had now reigned in *Egypt* seven
 Anno 138. Years, during all which Time we find nothing else
 A. M. 4347. recorded of him, but his monstrous Vices, and his
Simon 6. detestable Cruelties, scarce (k) any other Prince hav-
Daniel's 70 ing been more brutal in his Lusts, or more barba-
 Weeks 324. rous and bloody in the Government of his People:
 And besides, in all his other Conduct he appeared very despicable
 and foolish, usually both doing and saying very childish and ridicu-
 lous

(g) 1 *Maccab.* xv. 38, 39. *Josephus* *Antiq.* xiii. 7. 3. 3.

(b) 1 *Maccab.* xv. 40, 41. *Josephus* *ibid.*

(i) 1 *Maccab.* xvi. 1 — 10. *Josephus* *ibid.*

(k) *Justin.* lib. 38. cap. 8. *Diodorus Siculus* in excerptis *Valesii* pag. 361. *Athenæus* lib. 4. pag. 184. *Valerius Maximus* lib. 9. cap. 1. & cap. 2.

lous Things in publick, as well as in private ; whereby he incurred, to a great Degree, the Contempt, as well as the Hatred and Detestation of his People : And that he kept the Crown upon his Head under so general an Odium and Aversion of his Subjects, was (l) wholly owing to *Hierax* his chief Minister : He was by Birth of *Antioch*, and the same, who in the Reign of *Alexander Balas*, had in joint Commission with *Diodotus* (afterwards called *Tryphon*) the Government of that City. On the Turn of Affairs, that afterwards happened in *Syria*, he retired into *Egypt* ; and there falling into the Service of *Ptolemy Physcon*, became the chief Commander of his Armies, and the chief Manager of all his other Affairs ; and being a very valiant and wise Man, he, by taking Care of well paying the Soldiers, and ballancing by his good and wise Ministration, the Male-administration of his Master, and remedying and preventing as many of them as he was able, had hitherto the Success to keep all Things quiet in that Kingdom.

This Year as great a Monster of Cruelty begun his Reign at *Pergamus*, (m) *Attalus Philometor*, the Son of *Eumenes*, who succeeded *Attalus* his Uncle in that Kingdom : He being a Minor at the Death of his Father, the Tuition of him, with the Crown, was left to *Attalus* the Uncle ; who so faithfully discharged his Trust, that he had not only carefully bred up the Pupil, but on his Death, which happened this Year, (n) left the Crown to him, passing by the Children which he had of his own ; for he looked on the Crown as left him by his Brother, to be no more than a *Depositum* entrusted with him for his Nephew, and therefore he accordingly restored it to him in the next Succession ; which is a Procedure very rarely practised, where a Crown is the Thing in Possession. Another Instance of such a Restoration is scarce any where else to be found in History, Princes being usually no less solicitous to preserve their Crowns to their Posterity, than to themselves ; but this turned to the great Plague and Calamity of the whole Kingdom ; for this *Attalus Philometor* being more than half a Madman, managed his Government accordingly, in a very wild, irrational, and pernicious Manner : For he (o) had scarce been warm on his Throne, ere he stained it all over with the Blood of his nearest Relations, and other the best Friends of his Family ; putting to Death most of those who with the greatest Fidelity had served his Father and his Uncle, pretending against some of them, that they had by evil Arts caused the Death of *Stratonice* his Mother, who deceased an old Woman ; and against others, that they caused by

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the

(l) *Diodorus Siculus* ibid.

(m) *Strabo* lib. 13. pag. 624. *Justin.* lib. 36. cap. 4.

(n) *Plutarchus* in libro περὶ Φιλαδελφίας & in *Apotheg.*

(o) *Justin.* ibid. *Diodorus Siculus* in excerptis *Valesii* pag. 370.

the like evil Arts the Death of *Berenice* his Wife, who died of an incurable disease, which she happened to fall into: And others he put to Death upon vain and groundless Suspitions, cutting off with them their Wives and Children, and all their whole Families. (p) These Executions he did by the Hands of his Mercenaries, whom he had hired out of the most cruel and savage of the barbarous Nations; they only being fit Instruments for such bloody and abominable Work. After he had thus in a wild and mad Fury cut off the best Men in his Kingdom, (q) he withdrew from the publick View, appearing no more abroad among the People, nor was he any more seen at Home entertaining himself either in Banquets or publick Repasts, but putting on a sordid Apparel, and letting his Beard grow to a great Length without trimming it, behaved himself in the same Manner as those used to do who were under Arraignment for some great Crime, acting hereby as if he had acknowledged himself guilty of all the Villany he had done: And going on after this Rate in other Extravagancies, (r) he neglected all the Affairs of the Government, and betook himself to his Garden, there digging the Ground himself; and sowing it with all Manner of poisonous and unwholsome Herbs, as well as with those that were wholsome, he infected the wholsome with the Juices of the poisonous, and then sent them as especial Presents to his Friends. And thus he wore out in wild and cruel Extravagancies the Remainder of his Reign, the best Recommendation of which was that it was very short, for it ended after five Years Time in his Death, which then happened in the Manner as will be hereafter related in its proper Place.

Antiochus Sidetes, after having vanquished *Tryphon*, and wholly broken and brought under all that were of his Party, did next (s) betake himself to recover to the *Syrian* Empire, all such Cities and Places as had taken the Advantage of the late Distractions, that followed upon his Father's Death, to revolt from it; and having gained full Success herein, he settled all Things within the Kingdom of *Syria* again upon the same Bottom, on which they were before these Distractions begun.

In

(p) *Diodorus Siculus* ibid.

(q) *Justin.* ibid.

(r) ——— ibid. *Plutarchus* in *Demetrio*, where the *English* Translator taking upon him very unskillfully to mend the *Greek* Original, hath put *Ptolemy Philometor* instead of *Attalus Philometor*.

(s) *Justin.* lib. 36. cap. 1.

Anno 136.

A. M. 4349.

Simon 8.

Daniel's 70

Weeks 326.

In Autumn this Year began the *Sabbatick* Year, and ended in the Autumn of the Year following.

But in *Egypt* all Things went worse and worse; for whether it were that *Hierax* (t) was dead, or else that the Madness of the Prince overbore all the Wisdom and Prudence of the chief Minister, we

hear thence nothing of him from this Time, but his barbarous Cruelties, and monstrous Mismanagements in all his Conduct. (u) Most of those who were the forwardest to call him to the Crown on his Brother's Decease, and after that to support him in it, he causelessly put to Death: Most of those who had the Favour of *Philometor* his Brother, or had been employed in his Service, he either slew or drove into Banishment; and by his foreign Mercenaries, whom he let loose to commit all Manner of Murders and Rapins as they pleased, he oppressed and terrified the *Alexandrians* to so great a Degree, that most of them fled into other Countries to avoid his Cruelty, and left their City in a Manner desolate: That therefore he might not reign over empty Houses without Inhabitants, he by his Proclamations dispersed over the neighbouring Countries, invited all Strangers to come thither to repeople the Place; whereon, great Multitudes flocking thither, he gave them the Habitations of those that were fled; and admitting them to all the Rights, Privileges, and Immunities of the former Citizens, he by this Means again replenished the City.

(w) There being among those that fled out of *Egypt* on this Occasion, many Grammarians, Philosophers, Geometricians, Physicians, Musicians, and other Masters and Professors of ingenious Arts and Sciences, this Banishment of theirs became the Means of reviving Learning again in *Greece*, *Lesser Asia*, and the Isles, and in all other Places, where they went. The Wars which followed after the Death of *Alexander* among those that succeeded him, had in a Manner extinguished Learning in all those Parts; and it would have gone nigh to have been utterly lost amidst the Calamities of those Times, but that it found a Support under the Patronage of the *Ptolemys* at *Alexandria*: For the first *Ptolemy* having there erected a *Museum* or College for the Maintenance and Encouragement of learned Men, and also a great Library for their Use (of both which I have already spoken) this drew most of the learned Men of *Greece* thither. And the second and third *Ptolemys* having followed herein the same Steps of their Predecessor, *Alexandria* became the Place where the liberal Arts and Sciences, and all other

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Parts

(t) *Athenæus* tells us that *Phyſcon* did put *Hierax* to Death, lib. 6. pag. 252. but the Time of his Death is not said.

(u) *Justin.* lib. 38. cap. 8. *Athenæus* lib. 4. pag. 184j

(w) *Athenæus* ibid.

Parts of Learning were preserved and flourished in those Ages, when they were almost dropped every where else ; and most of its Inhabitants were bred up in the Knowledge of some or other of them. And hereby it came to pass, that when they were driven into foreign Parts by the Cruelty and Oppression of the wicked Tyrant I have mentioned, being qualified to gain themselves a Maintenance by teaching, each in the Places where they came, the particular Professions they were skilled in, they accordingly betook themselves hereto, and erected Schools for this Purpose in all the Countries abovementioned through which they were dispersed ; and they being, by Reason of their Poverty, content to teach for a small Hire, this drew great Numbers of Scholars to them ; and by this Means all the several Branches of Learning became again revived in those *Eastern* Parts, in the same Manner as they were in these later Ages in the *Western*, after the taking of *Constantinople* by the *Turks* : For till then most of the Learning of the *West* was in School Divinity, and the Canon Law ; and altho' the former of these was built more upon *Aristotle* than the Holy Scriptures, yet they had nothing of *Aristotle* in those Days, but in a Translation at the third Hand. The *Saracens* had translated the Works of that Philosopher into *Arabic*, and from thence those Christians of the *Latin* Church, who learnt Philosophy from the *Saracens* in *Spain*, translated them into *Latin*. And this was the only Text of that Author, on which, during the Reign of the Schoolmen, all their Comments on him were made: But when *Constantinople* was taken by the Emperor of the *Turks* in the Year of our Lord 1453, and the learned Men, who dwelt there and in other Parts of *Greece*, fearing the Cruelty and the Barbarity of the *Turks*, fled into *Italy*, they brought thither with them their Books and their Learning, and there first, under the Patronage of the Princes of that Country (especially of *Lorenzo de Medices*, the first Founder of the greatness of his Family) propagated both ; and this gave the Rise to all that Learning in these *Western* Parts, which hath ever since grown and flourished in them.

At the same Time that Foreigners were flocking to *Alexandria* for the repeopling of that City, (x) there came thither *Publius Scipio Africanus*, jun. *Spurius Mummius*, and *L. Metellus*, in an Embassy from the *Romans*. It was the Usage of that People often to send out Embassies to inspect the Affairs of their Allies, and to make up and compose what Differences they should find among them ; and for this Purpose this famous Embassy, consisting of three of the most eminent Men of *Rome*, was at this Time sent from

(x) *Justin.* lib. 38. cap. 8. *Cicero* in *Somnio Scipionis* cap. 2. *Athenæus* lib. 6. pag. 273. & lib. 12. pag. 549. *Valerius Maximus* lib. 4. cap. 3. §. 13. *Diodorus Siculus* Legat. 32.

from thence: Their Commission was to pass through *Egypt*, *Syria*, *Asia*, and *Greece*, to see, and observe how the Affairs of each Kingdom and State in those Countries stood, and to take an Account how the Leagues they had made with the *Romans* were kept and observed; and to set all Things at Rights, that they should find any where amiss among them. And this Trust they every where discharged so honourably and justly, and so much to the Benefit and Advantage of those they were sent to, in regulating their Disorders, and adjusting all Differences which they found among them, that they were no sooner returned to *Rome*, (y) but Ambassadors followed them from all Places where they had been, to thank the Senate for sending such honourable Persons to them, and for the great Benefit they had received from them. The first Place which they came to in the Discharge of their Commission being *Alexandria* in *Egypt*, they were there received by the King in great State; but they made their Entrance thither with so little, (z) that *Scipio*, who was then the greatest Man in *Rome*, had no more than one Friend, *Panætius* the Philosopher, and five Servants in his Retinue: And altho' they were, during their Stay there, entertained with all the Varieties of the most sumptuous Fare, yet they (a) would touch nothing more of it, than what was useful in the most temperate Manner for the necessary Support of Nature; despising all the rest as that which corrupted the Mind as well as the Body, and bred vicious Humours in both. Such was the Moderation and Temperance of the *Romans* at this Time; and hereby it was that they at length advanced their State to so great an Height, and in this Height would they have still continued, could they still have retained the same Virtues; but when their Prosperity, and the great Wealth obtained thereby, became the Occasion that they degenerated into Luxury and Corruption of Manners, they drew Decay and Ruin as fast upon them, as they had before Victory and Prosperity, till at length they were undone by it: So that the Poet said justly of them — (b) *Sævior Armis Luxuria incubuit, victumque ulciscitur Orbem*. When the Ambassadors had taken a full View of *Alexandria*, and the State of Affairs in that City, (c) they sailed up the *Nile* to see *Memphis*, and other Parts of *Egypt*; whereby having thoroughly informed themselves

(y) *Diodorus Siculus* Legat. 32.

(z) *Athenæus* lib. 6. pag. 273.

(a) *Diodorus Siculus* ibid.

(b) *Juvenal* Sat. 6. ver. 29.

Luxury came on more cruel than our Arms,

And did revenge the vanquished World with its Charms.

(c) *Diodorus Siculus* ibid.

selves of the (d) great Number of Cities, and the vast Multitude of Inhabitants that were in that Country, and also of the Strength of its Situation, the Fertility of its Soil, and the other Excellencies and Advantages of it, they observed it to be a Country that wanted nothing for its being made a very potent and formidable Kingdom, but a Prince of Capacity and Application sufficient to form it thereto; and therefore, no Doubt, it was to their great Satisfaction, that they found the present King thoroughly destitute of every Qualification that was necessary for such an Undertaking: For (e) nothing could appear more despicable, than he did to them in every Interview they had with him. Of his Cruelty, Barbarity, Luxury, and other vile and vicious Dispositions, which he was addicted to, I have in Part already spoken, and there will be Occasions hereafter to give more Instances of them; and the Deformities of his Body were no less than those of his Soul; for (f) he was of a most deformed Countenance, of a short Stature, and such a monstrous and prominent Belly therewith, as no Man was able to encompass with both his Arms: So that by Reason of this Load of Flesh, acquired by his Luxury, he was so unwieldy, that he never stepped abroad without a Stick to lean on; and over this vile Carcase he wore a Garment, (g) so thin and transparent, that there was seen through it, not only the Deformities of his Body, but also those Parts, which it is one of the main Ends of Garments modestly to cover and conceal. From this deformed Monster the Ambassadors passed over to *Cyprus*, and from thence proceeded to execute their Commission in all the other Countries to which they were sent.

Anno 135.

A. M. 4350.

John Hyrcanus 1.

Daniel's 70

Weeks 327.

In the Month of *Shebat* (which was in the latter End of the *Jewish* Year, and in the Beginning of the *Julian*) (h) *Simon* making a Progress through the Cities of *Judah*, to take Care for the well ordering of all Things in them, came to *Jericho*, having then two of his Sons, *Judas* and *Mattathias*, there in Company with him; *Ptolemy* the Son of *Abubus*, who had married one of his Daughters, being Governor of the Place under him, invited him to the Castle which he had built in the Neighbourhood, to partake of an Entertainment he had there provided for him. *Simon* and his Sons suspecting no Evil from so near a Relation, accepted of the Invitation, and went thither; but the perfidious Wretch having laid a Design for the usurping of the Government

(d) *Egypt* in the Time of *Ptolemy Philadelphus* had in it 33339 Cities. *Theocrit.* Idyl. 17.

(e) *Justin.* lib. 38. cap. 8.

(f) *Athenæus* lib. 12. pag. 549.

(g) *Justin.* ibid.

(h) 1 *Maccab.* xvi. 14—22. *Josephus Antiq.* xiii. 7. 4;

vernment of *Judæa* to himself, and concerted the Matter with *Antiochus Sidetes* King of *Syria* for the accomplishing of it, wickedly plotted the Destruction of *Simon* and his Sons; and therefore having hid Men in the Castle, where the Entertainment was made, when his Guests had well drunk, he brought forth these Murderers upon them, and assassinated them all three, while they were sitting at his Banquet, and all those that attended upon them; and thinking immediately hereupon to make himself Master of the whole Land, sent a Party to *Gazara* where *John* resided, to slay him also; and wrote Letters to the Commanders of the Army, that had their Station in those Parts, to come over to him, proffering them Gold and Silver and other Rewards to draw them into his Designs. But *John*, having received Notice of what had been done at *Jericho*, before this Party could reach *Gazara*, he was there provided for them, and therefore fell on them and cut them all off, as soon as they approached the Place; and then hastening to *Jerusalem* secured that City, and the Mountain of the Temple, against those whom the Traitor had sent to seize both: And being thereupon declared High-Priest and Prince of the *Jews*, in the Place of his Father *Simon*, he took Care every where to provide for the Security of the Country, and the Peace of all those that dwelt in it. Whereon, *Ptolemy* being defeated of all those Plots which he had laid for the compassing of those Designs, had nothing now left to do, but to send to *Antiochus* to come with an Army for the accomplishing of them by open Force; without which, being no longer able to support himself against *John* in *Judæa*, he fled to *Zeno*, surnamed *Cotyla*, who was then Tyrant of *Philadelphia*, and there waited till *Antiochus* should arrive: What became of him afterwards is uncertain; for altho' *Antiochus* came at his call into *Judæa*, and a bitter War thereon ensued, yet after his Flight to *Zeno* no more mention is made of him. Altho' the Treason might be acceptable enough to that King, because of the fair Prospect that was given him by the Advantage of it again to recover *Judæa* to his Crown, yet he could not but abhor such an execrable Traitor, and perchance dealt with him according to what his Wickedness deserved. But here ending the History of the *Maccabees*, as contained in the Apocryphal Books of Scripture known by that Name, I shall here also end this fourth Book of my present Work.

THE
HISTORY
OF THE
OLD and NEW Testament,
Including that of the
JEW S, and that of the Neighbouring
Nations ; from the Creation of the
World to the Time of CHRIST.

PART II. BOOK V.

Anno 135.
A. M. 4350.
John Hyrcanus 1.

Daniel's 70
Weeks 327.

ANTIOCHUS Sidetes King of Syria (a) having received from *Ptolemy* the Son of *Abubus*, the Account which he had sent him of the Death of *Simon* and his Sons, made haste to take the Advantage of it for the reducing of *Judæa* again under the Syrian Empire; and therefore forthwith marched thitherward with a great Army, and having over-run the Country, and driven *Hyrcanus* out of the Field, shut him up and all his Forces with him in *Jerusalem*, and there besieged him with his whole Army divided into seven Camps, whereby he enclosed them all round; and to do this the more effectually, he caused two large and deep Ditches to be drawn round the City, one of Circumvallation, and the other of Contravallation, so that by Reason hereof, none could come out from the besieged to make their Escape, or any get in to them to bring them Relief. And therefore, when *Hyrcanus*, to rid himself of unprofitable Mouths, which

(a) 1 *Maccab.* xvi. 18. *Josephus* Antiq. xiii. 7. 4.

which consumed the Stores of the besieged without helping them in the Defence of the Place, put all such as were useless for the Wars out of the City, they could not pass the Ditch; that enclosed them, but were pent up between that and the Walls of the City, and were there forced to abide, till at length, *Hyrchanus* found it necessary for the saving of them from perishing by Famine to receive them in again. This Siege continued till about the Time of the Beginning of Autumn, the Besiegers all this while daily making their Assaults, and the besieged as valiantly defending themselves against them, always repulsing the Enemy, and often making Sallies upon them, and in their Sallies sometimes burning their Engines, and destroying their Works; and thus it went on till the Time of the *Jews* Feast of Tabernacles, which was always held in the Middle of the first Autumnal Moon. On the Approach of that Holy Time, *Hyrchanus* sent to *Antiochus* to pray a Truce during the Festival, which he not only readily granted, but also sent Beasts, and other Things necessary for the Sacrifices then to be offered; which giving *Hyrchanus* an Instance of the Equity and Benignity, as well as of the Piety of that Prince, this encouraged him to send to him again for Terms of Peace; which Message being complied with, a Treaty thereon commenced, in which *Hyrchanus* having yielded, that the besieged should deliver up their Arms, that *Jerusalem* should be dismantled, and that Tribute should be paid the King for *Joppa*, and the other Towns held by the *Jews* out of *Judaea*; Peace was made upon these Terms. It was also demanded by *Antiochus*, that the Fortrefs at *Jerusalem* should be rebuilt, and a Garrison again received into it; but this *Hyrchanus* would not consent to; remembering the Damage and Mischief which the *Jews* had received from the former Garrison in that Place; but rather chose to pay the King five hundred Talents to buy it off. Whereon, such of those Terms as were capable of an immediate Execution being accordingly executed, and Hostages given for the Performance of the rest (one of which was a Brother of *Hyrchanus*) the Siege was raised, and Peace again restored to the whole Land. This was done in the ninth Month after the Death of *Simon*.

When *Hyrchanus* sent to *Antiochus* for Peace, (b) he was brought almost to the last Extremity through want of Provisions, all the Stores of the City being in a Manner spent and exhausted; which being well known in the Camp of the Besiegers, those that were about *Antiochus* pressed him hard to make use of this Opportunity for the destroying and utterly extirpating the whole Nation of the *Jews*; they urged against them, that they had been driven out of

(b) *Josephus* ibid. *Diodorus Siculus*, lib. 34. Eclog. 1. pag. 901. & apud *Photium* in *Bibliotheca* Cod. 244. pag. 1150.

of *Egypt* as an impious People, hated by God and Man; that they treated all Mankind besides themselves as Enemies, refusing Communication with all, excepting those of their own Sect, neither eating, nor drinking, nor freely conversing with any other, nor worshipping any of the same Gods with them, by using Laws, Customs, and a Religion quite different from all other Nations; and that therefore they deserved that all Nations should treat them with the same Aversion and Hatred, and cut them all off and destroy them, as declared Enemies to all Mankind. And *Diodorus Siculus*, as well as *Josephus* tells us, that it was wholly owing to the Generosity and Clemency of *Antiochus*, that the whole Nation of the *Jews* were not at this Time totally cut off, and utterly destroyed, but had Peace granted unto them upon the Terms above-mentioned.

Of the five hundred Talents, which by the Terms of this Peace were to be paid to *Antiochus*, three Hundred were laid down in present; (c) for the Payment of the other two hundred Time was allowed. *Josephus* tells us, (d) that *Hyrchanus* to find Money for this and other Occasions of the Government broke up the Sepulchre of *David*, and took from thence three thousand Talents, and the like he afterwards (e) tells us of *Herod*, as if he also had robb'd the same Sepulchre, and taken great Riches from it. [Of the Truth of which his Stories, see my Note on *Josephus* Antiq. vii. 15. Nor is there Room to doubt of the Riches deposited in the Sepulchre of *David* in general, since one of the Sacred Books of the Old Testament now lost; I mean the *Chronicle of John Hyrchanus*, abridg'd in *Josephus*, assures us, that he took these three thousand Talents out of it. pag. 206, 207.]

In (f) this first Year of *Hyrchanus*, *Matthias Aphlias*, a Priest of the Course of *Joarib* married a Daughter of *Jonathan* the late Prince of the *Jews*, of whom was born *Matthias Curtus*, of this *Matthias* was born *Josephus*, who was the Father of another *Matthias*, of whom was born *Josephus* the Historian in the first Year of *Caligula* the Roman Emperor, which was the thirty-seventh of the vulgar *Æra* from *Christ's* Incarnation.

Scipio

(c) *Josephus* ibid.

(d) *Josephus* Antiq. xiii. 8, 4. & vii. 15, 3. & xvi. 7, 12

(e) ——— Antiq. xvi. 7, 8.

(f) *Josephus* in libro de vita sua.

Anno 134.

A. M. 4351.

John Hyrcanus 2.

Daniel's 70

Weeks 328.

Scipio Africanus, junior, going to the War of *Numantium* in Spain, (g) *Antiochus Sidetes* sent thither to him very valuable and magnificent Presents, which he received publickly, while he was sitting on his Tribunal in the Sight of the whole Army, and ordered them to be delivered into the Hands (h) of the Questor for the publick Charges of the War; it being the Temper of the *Romans* at this Time to do and receive all they could for the Interest of the Commonwealth, without taking or reserving any thing to themselves, but the Honour of faithfully serving it to the utmost of their Power; and as long as this Temper lasted they prospered in all their Undertakings; but afterwards, when this publick Spirit became turned all into Self-interest, and none served the Publick, but to serve themselves by plundering it, every thing then went backward with them as fast as it had gone forward with them before, till they were soon after swallowed up, first in Tyranny, and afterwards in Ruin.

Anno 133.

A. M. 4352.

John Hyrcanus 3.

Daniel's 70.

Weeks 329.

Attalus King of *Pergamus*, (i) going on his wild freaks, took a fancy of employing himself in the Trade of a Founder, and projecting to make a brazen Monument for his Mother, while he laboured in melting and working the Brass in an hot Summer's Day, he contracted a Fever, of which he died on the seventh Day after; whereby his People had the Happiness of being delivered from an horrid Tyrant. At his Death he left a Will, (k) whereby he made the *Romans* Heirs of all his Goods; by Virtue whereof they seized the Kingdom, reckoning that among his Goods, and reduced it into the Form of a Province, (l) which was called *Proper Asia*. But *Aristonicus* the next Heir did not tamely submit hereto. He was the Son of *Eumenes*, and

(g) Epitome *Livii*, lib. 57.

(h) That is, of the Treasurer of the Army. For every *Roman* General, that went to any War, had always such a Treasurer sent to him, to manage the publick Charges of the War.

(i) *Justin*, lib. 36. cap. 4.

(k) *Plutarchus* in *Tiberio Graccho*. *Justin* ibid. Epitome *Livii*, lib. 58. *L. Florus*, lib. 2. cap. 20. Videas etiam Epistolam *Mithridatis* Regis *Ponti* ad *Arfacem* Regem *Parthiæ* inter fragmenta *Salustii*, lib. 4. in qua Epistola vocat hoc Testamentum simulatum & impium Testamentum.

(l) The Word *Asia* when put alone, unless otherwise determined by the Context, signifieth one of the four Quarters of the World. That Part of it, which lies between Mount *Taurus* on the East, and the *Helle-spont* on the West, is called the *Lesser Asia*; and that Part of the *Lesser Asia*, which fell to the *Romans* by *Attalus's* Will, was the *Proper Asia*.

and the Brother of *Attalus*, tho' by another Mother; (m) by Virtue whereof claiming the Crown as his Inheritance, he got together an Army, and took Possession of it; and it cost the *Romans* the Death of (n) one of their Consuls, the Loss of an Army with him, and a four Years War, before they could reduce him and his Party, and thoroughly settle themselves in the Possession of the Country. And here ended the *Pergamenian Kingdom*, which included the greatest Part of *Lesser Asia*, after it had continued through the Succession of six Kings.

Anno 131.

A. M. 4354.

John Hyrcan.

Year 5.

Daniel's 70

Weeks 331.

Demetrius Nicator having been several Years detained as a Prisoner in *Hyrcania* by the *Parthians*, (o) *Antiochus Sidetes* his Brother, under Pretence of effecting his Deliverance, marched with a powerful Army into the *East* against *Phrabates* the *Parthian* King. This Army consisted of above eighty thousand Men well appointed for the War. But (p) the Instruments of Luxury that accompanied them, as Sutlers, Cooks, Pastry-men, Confectioners, Scullions, Stage-players, Musicians, Whores, &c. were near four Times the Number, for they are said to have amounted (q) to three hundred thousand Persons; neither was (r) the Practice of Luxury less among them than the Number of its Instruments, and this at length caused the Ruin of the whole Army, and of the King with it. However, at first, *Antiochus* had full Success; for (s) he overthrew *Phrabates* in three Battles, and recovered *Babylonia* and *Media*; and thereon all the rest of those *Eastern Countries*, which had formerly been Provinces of the *Syrian Empire*, revolted to him, except this *Parthia* only; where *Phrabates* was reduced within the narrow Limits of the first *Parthian Kingdom*. *Hyrcanus* Prince of the *Jews*, (t) accompanied *Antiochus* in this Expedition, and having had his Part in all the Victories that were obtained, returned with the Glory of them at the End of the Year.

But

(m) *Justin & Florus* ibid. *Plutarchus* in *2. Flaminio*. *Strabo*, lib. 14. *Appian* in *Mithridaticis* & *de Bellis Civilibus*, lib. 1. *Epitome Livii*, lib. 59. *Eutrop.* lib. 4.

(n) *Licinus Crassus* was vanquished and slain in this War, and most of his Army cut off with him. *Florus & Livius* ibidem.

(o) *Justin*, lib. 38. cap. 10.

(p) *Justin* ibid. *Orosius*, lib. 5. cap. 10. *Valerius Maximus*, lib. 9. cap. 1.

(q) *Justin* ibid.

(r) *Valerius Maximus & Justin* ibid. *Athenæus*, lib. 5. pag. 210. lib. 10. pag. 439. & lib. 12. pag. 540.

(s) *Justin* ibid. *Josephus* *Antiq.* xiii. 8. 4. *Orosius*, lib. 5. cap. 10.

(t) *Josephus* ibid.

Anno 130.
A. M. 4355.
John Hyrcanus 6.
Daniel's 70.
Weeks 332.

But the rest of the Army wintered in the *East*, and by Reason of the great Numbers of them, and their Attendants, as amounted to near four hundred thousand Persons, (u) being forced to disperse all over the Country, and the Quarters at such a Distance from each other, as not to be able readily to gather together, and imbody for their mutual Defence on any Occasion that should require it, the Inhabitants, whom they grievously oppressed in all Places where they lay, taking the Advantage hereof, to be revenged on them for it, conspired with the *Parthians* all to fall upon them in one and the same Day, in their several Quarters, and there cut all their Throats, before they should be able to come together to help each other; and this they accordingly executed. Hereon (w) *Antiochus*, with his Forces about him hastening to help the Quarters that lay next him, was over-powered and slain; and the rest of the Army at the same Time were in all those Places, where they lay in Quarters, in the same Manner fallen upon, and all cut in Pieces, or made Captives; so that there scarce returned a Man into *Syria* of all this vast Number, to carry thither the doleful News of this terrible Overthrow. In the Interim, *Demetrius* was returned into *Syria*, and on his Brother's Death, there again recovered the Kingdom. For *Phrabates*, (x) after being thrice vanquished by *Antiochus*, had released him from his Captivity, and sent him back into *Syria*; hoping, that by raising Troubles there, for the Recovery of his Crown, he might force *Antiochus* to return for the suppressing of them. But on the obtaining of this Victory, he sent a Party of Horse after him to bring him back again; but *Demetrius* being aware hereof, made such haste, that he was gotten over the *Euphrates* into *Syria* before these Forces could reach the Borders of that Country. And by this Means he again recovered his Kingdom, and (y) made great Rejoicing thereon at the same Time, when all the rest of *Syria* was in great Sorrow and Lamentation for the Loss sustained in the *East*, there being scarce a Family in the whole Country which had not a Part in it.

After *Phrabates* had gained this Victory, he (z) caused the Body of *Antiochus* to be taken up from among the Dead, and having put

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- (u) *Justin*, lib. 38. cap. 10. *Diodorus Siculus* in excerptis *Valesii*,
(w) *Justin*, lib. 38. cap. 10. & lib. 39. cap. 1. *Josephus* Antiq. xiii.
8, 4. *Orosius*, lib. 5. cap. 10. *Appian*. in *Syriacis Athenæus*, lib. 10 pag.
439. *Julius Obsequens* de Prodigiiis. *Ælianus* de Animalibus, lib. 10.
cap. 34.
(x) *Justin*, lib. 38. cap. 10. *Josephus* Antiq. xiii. 8, 4.
(y) *Justin*, lib. 39 cap. 1.
(z) *Justin* ibidem.

it into a Silver Coffin sent it honourably into Syria to be there buried among his Ancestors; and finding a Daughter of his among the Captives, (a) he was smitten with her Beauty, and took her to Wife.

Being flush'd with this Success, (b) he thought of carrying the War into Syria, for the revenging of this last Invasion upon him, but while he was preparing for it, he found himself entangled with a War at Home from the Scythians. He had called them into Parthia, to assist him against Antiochus; but the Work being done before they arrived, he denied them their Hire; whereon they turned their Arms against him whom they came to assist; and to be revenged on him for the Wrong thereby done them, made War upon him; and hereby Phrabates was forced to keep at Home for the defending of his own Country.

After the Death of Antiochus, Hyrcanus took the Advantage of the Disturbances and Divisions, that thenceforth ensued through the whole Syrian Empire, not only to enlarge his Territories, (c) by seizing Madeba, Samega, and several other Places in Syria, Phœnicia, and Arabia, and adding them to his Dominions, but also from this Time to make himself absolute and wholly Independent. For (d) after this, neither he, nor any of his Descendants, owned any further Dependence on the Kings of Syria; but thenceforth wholly freed themselves from all Manner of Homage, Servitude, or Subjection to them.

In the Interim, Ptolemy Physcon King of Egypt, went still on in the same Steps of Luxury, Cruelty, and Tyranny; continuing to encrease the Number of his most flagitious Iniquities by the Guilt of new Wickednesses from Time to Time added to them. I have already related how, having married Cleopatra his Sister, and relict of his Brother, who had reigned before him, he slew her Son in her Arms on the very Day of the Nuptials; after this (e) taking greater liking to Cleopatra the Daughter, than to Cleopatra the Mother, he first deflowered her by Violence, and after that married her, having first divorced her Mother to make Room for her. And whereas, on his having by his Cruelty driven out most of the old Inhabitants of Alexandria, he had re peopled it with new.

(a) Justin, lib. 38. cap. 10.

(b) Justin, lib. 42. cap. 1.

(c) Josephus Antiq. xiii. 9, 1. Strabo, lib. 16. pag. 76.

(d) Justin, lib. 36. cap. 1. *cujus verba sunt.* Quorum (i. e. Judæorum) vires tantæ fuere ut post hunc nullum Macedonum regem tulerint; Domesticisque imperiis usi Syriam magnis bellis investaverint; and agreeable hereto, Josephus's Words are, xiii. 10, 1. That Hyrcanus, after the Death of Antiochus Sidetes, revolted from the Macedonians; and thenceforth, neither as a Subject or an Ally had any more to do with them.

(e) Justin, lib. 38. cap. 8. Valerius Maximus, lib. 9. cap. 1.

new ones, whom he invited thither from foreign Parts, he soon made himself, by the Excesses of his Wickedness, as odious to them, as he was to the former Inhabitants, (f) and therefore, thinking he might best secure himself from them by cutting off their young Men, who were the Strength of the Place, he caused his Mercenaries to surround them in the Place of their publick Exercises, when they were there in the fullest Numbers met together, and put them all to Death. Whereon, the People being exasperated against him to the utmost, (g) all rose in a general Tumult, and in their Rage set Fire to the Palace, with Intent to have burned him in it; but having timely made his Escape, he fled to Cyprus, carrying with him *Cleopatra* his Wife, and *Mempbitis* his Son; and on his Arrival thither hearing that the People of *Alexandria* had put the Government of the Kingdom into the Hands of *Cleopatra* his divorced Wife, he hired an Army of Mercenaries to make War against both.

Hyrchanus (h) having taken *Sichem*, the prime Seat of the Sect of the *Samaritans*, destroyed their Temple on Mount *Gerizzim*, which had been there built by *Sanballat* many Years before. However, they still continued to have an Altar in that Place, and still have one there, on which they offer Sacrifices according to the Levitical Law, even to this Day.

Hyrchanus after this having conquered the *Edomites* or *Idumæans*, (i) reduced them to this Necessity, either to embrace the *Jewish* Religion or else to leave the Country, and seek new Dwellings elsewhere; whereon chusing rather to leave their Idolatry, than their Country, they all become Profelytes to the *Jewish* Religion; and hereon being incorporated into the *Jewish* Nation, as well as into the *Jewish* Church, they thenceforth became reputed as one and the same People; and at length the Name of *Edomites* or *Idumæans* being swallowed up in that of *Jews*, it became wholly lost, and no more heard of. [Upon what Foundation so excellent a Prince as *Hyrchanus* did this, see my Note on *Josephus* Antiq. xiii. 9, 1.] This Abolition of their Name happened about the End of the first Century after *Christ*.

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For

(f) *Valerius Maximus*, lib. 9. cap. 2.

(g) *Justin*, lib. 38. cap. 8. *Orosius* lib. 5. cap. 10. *Epit. Livii*, lib. 59.

(h) *Josephus*, xiii. 9, 1.

(i) *Josephus* Antiq. xiii. 9, 1. & xv. 7, 9. *Strabo*, lib. 16. pag. 76. *Ammonius Grammaticus* de similitudine & differentia quarundam dictionum hæc habet—*Judæi sunt, qui a natura ita fuerunt ab initio, Idumæi autem non fuerunt Judæi ab initio, sed Phœnices & Syri, a Judæis autem superati, & ut circumciderentur, & in unam cum eis gentem coirent, & eisdem legibus subderentur adacti, Judæi sunt nominati.*

For after that, we have no more Mention of the Name of *Edomites* or *Idumæans*, it being by that Time wholly absorbed in the Name of *Jews*. The Rabbi's indeed speak of *Edom* and *Edomites* long after that Time, but thereby they do not mean *Idumæa* or the Sons of *Edom*, but (k) *Rome*, and the Christians of the *Roman Empire*. For fearing the Displeasure of the Christians, among whom they live, for avoiding of it, whenever they speak any reproachful Thing of Christians, or their Religion, they usually blend it under feigned Names, sometimes calling us *Guthæans*, i. e. *Samaritans*, and sometimes *Epicureans*, and sometimes *Edomites*, and this last is the civilest Appellation they give us. And for Profelytes to *Judaism* to take the Name of *Jews*, as well as their Religion, was not peculiar to the *Edomites* only, it being usual for all others, who took their Religion to take also their Name, and thenceforth be reputed as of the same Nation with them, as well as of the same Religion. Thus it was in the Time of (l) *Dion Cassius* the Historian, and thus it hath been ever since, even down to our Age.

But here it is to be noted, that there were (m) two Sorts of Profelytes among the *Jews*. 1. The Profelytes of the Gate, and 2. The Profelytes of Justice. The former they obliged only to renounce Idolatry, and worship God according to the Law of Nature; which they reduced to seven Articles, called by them the seven Precepts of the Sons of *Noah*. To these they held all Men were obliged to conform, but not so as to the Law of *Moses*. For this they reckoned as a Law made only for their Nation, and not for the whole World. As to the rest of Mankind, if they kept the Law of Nature, and observed (n) the Precepts abovementioned, they held, that they performed all that God required of them, and would by this Service render themselves acceptable to him, as

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(k) Vide *Buxtorfii Lexicon Rabbinicum*, pag. 30, 31.

(l) Verba ejus sunt Ἡ γὰρ χώρα Ἰουδαία καὶ αὐτοὶ Ἰουδαῖοι ἀνομαζόμενοι. Ἡ δὲ ἐπικλησις αὐτῆς φορεῖ καὶ ἐπὶ ἄλλας ἀνθρώπους οἱ τοι ταύτομιμα αὐτῶν καὶ περ ἄλλοι ἐθνῶς ὅντις ζυγῶσι, i. e. The Country is called *Judæa*, and the People: *Jews*. And this Name is also given to as many others as imbrace their Religion, though of other Nations, lib 36. pag. 37.

(m) See concerning these Profelytes, *Mede*, Book I. Discourse 3. *Hammond's Annotations on Matthew*, iii. 1. & xxiii. 15. *Buxtorf's Lexicon Rabbinicum*, pag. 407—410. But the fullest Account of both these Sorts of Profelytes is in *Maimonides's Yad*, from whence it was published by me near 40 Years since with a *Latin Version* and *Annotations*, under the Title *De Jure Pauperis & Peregrini*, to which I refer Learned Readers.

(n) As to what these Precepts of the Sons of *Noah* were, see *Selden de Jure Naturali & Gentium juxta Disciplinam Hebræorum*. *Marshall's Can. Chron. Set.* ix. and *Maimonides* and *Buxtorf* in the Places last above cited. *Hammond's Annotations on Acts*, xv. 29. and others; as also at *Anno* 2928, before.

were the *Jews* by theirs. And therefore, they allowed all such to live with them in the Land, and from thence they were called *Gerim Toshavim*, i. e. *Sojourning Profelytes*; and for the same Reason they were called also *Geer Shaar*, i. e. *Profelytes of the Gate*, as being permitted to dwell with those of *Israel* within the same Gates. The Occasion of this Name seems to be taken from these Words in the fourth Commandment, *Vegereka Bishareka*, i. e. *and the Strangers, which are within thy Gates*, which may as well be rendered, *Thy Profelytes which are within thy Gates*, that is, the Profelytes of the Gate, that dwell with thee. For the *Hebrew* Word *Ger*, which signifies a Stranger, signifieth also a Profelyte; and both in this Place in the fourth Commandment come to the same Thing. For no Strangers were permitted to dwell within their Gates, unless they renounced Idolatry, and were profelyted so far as to the Observance of the seven Precepts of the Sons of *Noah*. Though they were Slaves taken in War, they were not permitted to live with them within any of the Gates of *Israel* on any other Terms; but on their Refusal thus far to comply, were either given up to the Sword, or else sold to some foreign People. And as those who were thus far made Profelytes were admitted to dwell with them, so also were they admitted into the Temple there to worship God; but were not allowed to enter any further, than into the outer Court, called the Court of the *Gentiles*. For into the inner Courts, which were within the Enclosure called the Partition Wall, none were admitted, but only such as were through Professors of the whole *Jewish* Religion. And therefore, when any of these sojourning Profelytes came into the Temple, they always worshipped in the outer Court. And of this Sort of Profelytes *Naaman* the Syrian, and *Cornelius* the Centurion are held to have been. The other Sort of Profelytes, called the Profelytes of Justice, were such as took on them the Observance of the whole *Jewish* Law. For although the *Jews* did not hold this necessary for such as were not of their Nation, yet they refused none, but gladly received all who would thus profess their Religion; and they are remarked in our Saviour's Time to have been very sedulous to convert all they could hereto. *Matth. xxiii. 15.* And when any were thus profelyted to the *Jewish* Religion, they were, say the modern Rabbins, initiated to it by Baptism, Sacrifice, and Circumcision; and thenceforth were admitted to all the Rites, Ceremonies, and (o) Privileges, that were used by the natural *Jews*; and in this Manner was it, that the *Edomites*, at the Command of

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Hyrcanus,

(o) Intermarriages, as say the *Jews*, must be excepted. For from these some Nations were excluded for ever, and others till after some Generations, and particularly the *Edomites* were till the third Generation. See what hath been said of this, Part I. Book VI. under the Year 428.

Hyrcanus, were made Profelytes to the *Jewish* Religion; and when they had thus taken on them the Religion of the *Jews* they continued united to them ever after; till at length the Name of *Edomites* was lost in that of *Jews*, and both People became consolidated into one and the same Nation together.

Ptolemy Physcon, (p) while he lay in *Cyprus*, fearing lest the *Alexandrians* should make his Son, whom he had appointed Governor of *Cyrene*, King in his Stead, sent for him from thence to come to him, and on his Arrival put him to Death, for no other Reason, but to prevent that which perchance without any Reason he feared as to this Matter. By (q) which cruel Barbarity the *Alexandrians* being further exasperated, pulled down and demolished all his Statues, wherever erected in their City; which he interpreting to have been done at the Instigation of *Cleopatra* his divorced Queen, for the revenging of it upon her, caused *Memphitis*, the Son he had by her, a very hopeful and beautiful young Prince, to be slain before his Face; and then cutting his Body into Pieces put them all into a Box, with the Head thereby to shew to whom they belonged, and sent it with them therein enclosed to *Alexandria* by one of his Guards, ordering them to present it to the Queen on the Day then approaching, which he knew was to be celebrated with Feasting and Festival Joy, as being the Anniversary of her Birth; and accordingly, in the midst of the Festivity, it was presented to her; which soon turned all the Rejoicing and Mirth of the Festival into Sorrow and Lamentation, and excited in all present that Horror and Detestation against the Tyrant, as so monstrous and unparalleld a Cruelty deserved; and this dismal Present being exposed to the People, gave them the same Sentiments, and provoked them with the greater Earnestness to arm for the keeping of so great a Monster of Cruelty and Barbarity from any more returning again to reign over them; and accordingly an Army was raised under the Command of *Marfias*, whom the Queen had made her General, to defend the Country against him.

Phrahates having drawn upon him the War of the *Scythians* (r) committed an Oversight in the managing of it, as great as the Injustice whereby he brought it upon him. For to strengthen himself against these Enemies, he entrusted his Safety into the Hands of those whom he had made more his Enemies than the others, that is, the *Grecian* Mercenaries, who followed King *Antiochus* in his late Expedition into those Parts against him. For having taken

(p) *Justin*, lib. 38. cap. 8.

(q) *Justin* ibidem. *Diodorus Siculus* in excerptis *Valesii*, pag. 374. *Valerius Maximus*, lib. 9. cap. 2. *Livii* Epitome, lib. 59.

(r) *Justin*, lib. 42. cap. 1.

taken Prisoners great Numbers of them in the late overthrow of that Prince, he on the breaking out of this new War lifted them all among his other Forces, for the better strengthening of his Army for it. But when they had thus gotten Arms into their Hands, remembering the Wrongs, Insolencies, and other ill Usages, with which they had been treated during their Captivity, resolved to make use of this Opportunity to be revenged for them; and therefore, as soon as the Armies joined Battle, they went over to the *Scythians*; and by this Conjunction with them overthrew the *Parthians* with a great Slaughter, cutting off *Phrabates* himself in the Rout, and most of his Army with him. After this, the *Græcians* and *Scythians* having plundered the Country, (s) contented themselves with this Revenge, and both returned again into their own Countries: On their Departure, (t) *Artabanus* the Uncle of *Phrabates* took the Crown of *Parthia*; but being within a few Days after slain in Battle by the *Thogarians*, another Nation of the *Scythian* Race, he was succeeded by *Mithridates*, who by the greatness of his Actions, afterwards acquired the Name of *Mithridates the Great*.

Anno 128.

A. M. 4357.

John Hyrcanus 8.

Daniel's 70

Weeks 334.

Diogenes Laertius affirms, that *Carneader* the Philosopher died in the fourth Year of the 162d Olympiad, during an Eclipse of the Moon. *Calvisius* supposes it to be that which happened this Year, November the 5th, about seven o'Clock in the Morning: When by his Calculation it was of almost 8 Digits.

Ptolemy Physcon having gotten together an Army (u) sent it against the *Alexandrians* under the Command of *Hegeloclus* his General, and thereon, a Battle ensuing between him and *Marfias*, the General of the *Alexandrians*, *Hegeloclus* got the Victory, and took *Marfias* Prisoner, and sent him in Chains to *Physcon*: But when it was expected, that, according to his usual Cruelty, he would have put him to some tormenting Death, contrary to what every body expected, he pardoned him, and let him go: For having fully experienced, what Mischiefs followed upon him for his Cruelties, he became weary of them, and acted in the contrary Extreme; and as he had put Multitudes to Death contrary to all Reason, so he now pardoned this Man without any Reason at all for it. *Cleopatra* being distressed by this Overthrow, and the Loss of her *Alexandrian* Army, they being most of them cut in Pieces

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(s) *Justin*, lib. 42. cap. 2.

(t) *Justin*. *ibid*.

(u) *Diodorus Siculus* in excerptis *Valesii* pag. 376.

(w) *Justin*. lib. 38. cap. 9. & lib. 39. cap. 1. *Græca Eusebiana Scitigleri* pag. 61.

in the Rout, (w) sent to *Demetrius* King of *Syria*, who had married her eldest Daughter by *Philometor*, for his Assistance; promising him the Crown of *Egypt* for his Reward; which Proposal *Demetrius* gladly accepting of, marched into *Egypt* with all his Forces, and there laid Siege to *Pelusium*.

About this Time, *Hyrchanus* (x) sent an Embassy to the *Romans* to renew the League made with them by *Simon* his Father, which was readily consented to by the Senate: And whereas, *Antiochus Sidetes* had made War upon the *Jews*, contrary to what the *Romans* had in their Behalf decreed in that League, and taken from them several Cities, and had made them to become Tributaries for *Gazara*, *Joppa*, and some other Places, which they were permitted still to hold, and forced them to a disadvantageous Peace by besieging *Jerusalem*, on the Ambassadors setting forth all this before the Senate, they agreed, that whatsoever had been done against them of this Kind since their said late League with *Simon*, should be all null and void; that *Gazara*, *Joppa*, and all other Places, that had been either taken from them by the *Syrians*, or been made Tributary to them, contrary to the Tenour of the said League, should be all again restored to them, and made free of all Homage, Tribute, or other Services; and that Reparations should be made them by the *Syrians*, for all Damages done them contrary to what the Senate had decreed in their League with *Simon*; and that the *Syrian* Kings should have no Right to march their Soldiers or Armies through the *Jewish* Territories; and that Ambassadors should be sent to see all this fully executed: And it was further ordered, that Money should be given the *Jewish* Ambassadors for the bearing of their Expences in their Journey homeward, and that Letters should be written to all the confederate States and Princes in their Way thither, to give them a safe and honourable Passage through their Dominions, and all this was accordingly done, which much rejoiced *Hyrchanus*, and all the *Jewish* Nation.

And therefore the next Year after, they (y) sent to them another Embassy, by *Alexander* the Son of *Jason*, *Numenius* the Son of *Antiochus*, and *Alexander* the Son of *Dorotheus*, to return their Thanks for the said Decree; and in Acknowledgement of it, they presented them, by the said Ambassadors, with a Cup and a Shield both of Gold, to the Value of fifty Thousand Gold Pieces of their Money. Whereon, another Decree was made in their Favour, ratifying and confirming all that was granted them in the Decree of the former Year: This Decree is in *Josephus* recited at large (*Antiq. xiv. 8. 5.*) but it is there misplaced, as

(x) *Josephus* *Antiq. xiii. 9. 2.*

(y) *Josephus* *Antiq. xiv. 8. 5.*

if it had been enacted in the Time of *Hyrchanus* the Second, whereas the Subject Matter of it, and the Date which it bears, manifestly proves, that it can be none other than that, which was now granted to *Hyrchanus* the First, and could not possibly be that which was granted to *Hyrchanus* the Second, the Grandson of the other, in whose Time *Josephus* placeth it: For first, as to the Subject Matter of it, *Josephus* (z) tells us, in the Place where he inserts it, that it was to give Licence to rebuild the Walls of *Jerusalem*, which *Pompey* had pulled down; but there is not one Word of any such Matter in that Decree, nor doth it contain or import any thing more, than the renewing and confirming of a former League of Friendship and Alliance made with them; which plainly refers to that League which was made with them in the Time of *Hyrchanus* the First, in the Year last here before preceding. And secondly, as to the Date which it bears, it is in the ninth Year of *Hyrchanus*, which cannot be understood of *Hyrchanus* the Second; for *Josephus* tells us, that the Decree which was made for the rebuilding of the Walls of *Jerusalem*, was granted by *Julius Cæsar* to *Hyrchanus* the Second, (a) after the End of the *Alexandrian* War, in Reward of the Assistance which *Hyrchanus* the Second sent him in it: But that War was not ended till the 47th Year before *Christ*, long after the ninth Year of that *Hyrchanus*; for the 47th Year before *Christ*, was the seventeenth Year of *Hyrchanus* the Second, reckoning from the Time of his Restoration by *Pompey*, but the twenty-third reckoning from the Beginning of his Reign on the Death of his Mother. And furthermore, the Preface to that Decree, which *Josephus* tells us was for the rebuilding of the Walls of *Jerusalem*, bears Date in the Ides of *December* (i. e. the 13th of that Month) whereas the Date of the Decree itself, which he puts under that Preface, is in *Panemus* the *Syro-Macedonian* Month, which answers to our *July*, and therefore it could not possibly be the Decree that belonged to that Preface. All this put together plainly shews, this Decree of the ninth Year of *Hyrchanus* could not be the Decree granted to *Hyrchanus* the Second, by *Julius Cæsar*, for the rebuilding of the Walls of *Jerusalem*, but (b) most certainly it must be, that which was granted to *Hyrchanus* the First by the *Roman* Senate in this Year where I have placed it, and that it was by the Mistake of *Josephus*, or his *Amanuensis*, that it was put by him elsewhere: And this is beyond all Contradiction confirmed

(z) *Josephus* *ibid*.

(a) *Josephus* *Antiq.* xiv. 10, 5. And it's most likely this was not granted by *Julius Cæsar* till the Year of his fifth Consulship, and that it is the same, which is now extant under that Date in the 10th Chapter of the 14th Book of *Josephus*'s *Antiquities*.

(b) De hac re vide *Usserii Annales* sub Anno *J. P.* 4587.

firmed by this, that *Numenius*, the Son of *Antiochus*, is said in the Body of the Decree to have been one of the Ambassadors, by whom it was obtained; who was the same, that had been one of the Ambassadors, that were sent to *Rome* by *Jonathan* on a like Embassy: 1 *Maccab.* xii. 16. For he might have well been alive to go on such an Embassy in the ninth Year of *Hyrchanus* the First, but cannot be supposed to have been so after the ending of the *Alexandrian* War, which was near an Hundred Years after the former Embassy, in which he was employed by *Jonathan*. (c) *Joseph Scaliger* takes Notice of this Blunder in *Josephus's* Copies, but while he mends it, he makes as great ones of his own, which *Salianus* the *Jesuit* (d) justly corrects him for.

Demetrius King of *Syria*, having (e) by his tyrannical Government, vicious Manners, and a most perverse and disagreeable Behaviour, made himself as odious to the *Syrians*, as *Phyſcon* was to the *Egyptians*, they took the Advantage of his Absence at the Siege of *Pelufium* to rise in Rebellion against him: The *Antiochians* began the Revolt, and soon after the *Apameans*, and many other of the *Syrian* Cities followed their Example, and joined with them herein; this forced *Demetrius* to hasten out of *Egypt* to look to his Interest at Home: Whereon, (f) *Cleopatra* Queen of *Egypt*, being defeated of the Assistance which she expected from him, put all her Treasure on Shipboard, and fled with it by Sea to *Ptolemais*, to *Cleopatra* Queen of *Syria*, her Daughter by *Philometor*, who there resided. This *Cleopatra* the Daughter had first married *Alexander Balas*, and afterwards this *Demetrius* in her Father's Life Time, but after that, *Demetrius* being taken Prisoner in *Parthia*, and there detained in Captivity, she became the Wife of *Antiochus Sidetes* his Brother, and after his Death returned again to the Bed of *Demetrius*, on his coming out of *Parthia*, and recovering his Kingdom, and then held *Ptolemais*, when her Mother came to her. *Phyſcon*, on her Flight out of *Egypt*, returned again to *Alexandria*, and reassumed the Government; there being no Power in that Place after the Defeat of *Marsias*, and the Flight of *Cleopatra*, that could any further oppose him. After he had again settled himself in the Kingdom, to be revenged on *Demetrius* for his late Invasion, (g) he set up a supposed Impostor against him, who was called *Alexander Zebina*: He is described as the real Son of a Broker of *Alexandria*; but feigning himself to be the Son of *Alexander Balas*, under that pretended Title claimed the Crown of *Syria*,
and

((c) In Animadversionibus in Chronologica Eusebii sub numero 1971.

(d) Sub Anno Mundi 4007, § 36, 37.

(e) Justin. lib. 39. cap. 1. Josephus Antiq. xiii. 10. 1.

(f) — ibid.

(g) — ibid. Antiq. ibid.

and *Physcon* furnished him with an Army to take Possession of it: On his Arrival in *Syria*, Multitudes joined with him, out of the great Aversion they had to *Demetrius*, without examining at all the Title of the Pretender; as not caring whom they had for their King, so they could get rid of *Demetrius*.

Anno 126. At length the Controversy (b) was brought to the
A. M. 4359. Decision of a Battle, which was fought near *Damascus* in *Cælo-Syria*, wherein *Demetrius* being over-
John Hyrcanus 10. thrown fled to *Ptolemais*, to *Cleopatra* his Wife: But
Daniel's 70 she retaining her Resentments against him for his
Weeks 336. marrying *Rhodaguna*, while in *Parthia*, took this

Opportunity of being revenged for it, and shut the Gates against him; whereon, being forced to flee to *Tyre* he was there slain. After his Death *Cleopatra* retained some Part of the Kingdom, and *Zebina* reigned over all the rest; and for the better securing of himself in it, (i) he made a strict League and Alliance with *John Hyrcanus*, Prince of the *Jews*; and *John* made all the Advantages of these Divisions, which might justly be expected from so wise a Man, for the establishing of his own and his Country's Interest; and he much improved the State of the *Jews* thereby.

Anno 125. Vast (k) Numbers of Locusts about this Time
A. M. 4360. coming into *Africa*, there destroyed the Fruits of
John Hyrcanus 11. the Earth; and at last being, by the Wind, driven
Daniel's 70 into the Sea, and there drowned, and by the flow-
Weeks 337. ing of the Tide cast up upon the Land, caused such
a Stench as poisoned the Air, and produced a most
terrible Plague; which in *Libya*, *Cyrene*, and other Parts of *Africa*,
destroyed above eight hundred Thousand Persons.

Anno 124. *Seleucus*, the eldest Son of *Demetrius Nicator* by
A. M. 4361. *Cleopatra*, being now about twenty Years old, (l)
John Hyrcanus 12. took upon him to reign in *Syria* in his Father's
Daniel's 70 Stead, contrary to the good liking of his Mother;
Weeks 338. for she having on the Death of *Demetrius* seized Part
of the *Syrian* Empire, thought to have reigned there
by her own Authority, and therefore was very angry at the setting
up of her Son against her; and besides, she feared he would revenge
his Father's Death upon her, which it was well known she had
been the Cause of; and therefore having gotten him within her
Power,

(b) — ibid. Antiq. ibid. *Appian. in Syriacis. Livii Epitome lib.*
60. *Porphyrius in Græcis Eusebianis Scaligeri.*

(i) *Josephus* Antiq. ibid.

(k) *Livii Epitome* ibid. *Orosius lib. 5. cap. 11. Julius Obsequens de*
Prodigiis.

(l) *Livii Epitome* ibid. *Appian. in Syriacis. Justin. ibid. Porphyrius*
ibid.

Power, she slew him with her own Hands, by thrusting a Dart through him, after he had reigned only one Year.

(m) *Antipater*, *Clonius*, and *Æropus*, three of *Zebina's* chief Commanders, having revolted from him to *Cleopatra*, seized *Lacedicea*, and there endeavoured to maintain themselves against him; but he having soon reduced them, on their Submission, out of his great Clemency and Magnanimity pardoned them all, without doing any Hurt to any of them: For he was a Person of a very benign Temper, and carried himself with a great deal of good Nature, Affability, and Courtesy, towards all that came in his Way, which made him very much beloved, even by those, who liked not the Imposture, whereby he usurped the Crown.

In this Year (n) died *Mithridates Euergetes*, King of *Pontus*, being slain by the Treachery of some of those that were about him; he was (o) succeeded by his Son the famous *Mithridates Eupator*, who struggled so long with the *Romans* for the Empire of *Asia*, having maintained a War against them for about (p) thirty Years: He was but twelve Years old when he began to reign, for he is (q) said to have lived seventy-two Years, and to have reigned sixty of them; he was descended from a long Series of Kings, who had reigned in *Pontus* before him; the first of them was (r) one of those seven Princes that slew the *Magians*, and settled the Kingdom of *Persia* on *Darius Hystaspis*, and having obtained the Sovereignty of this Country, transmitted it to his Posterity through sixteen Generations, *Mithridates Eupator* being reckoned (s) the sixteenth from him. The first of these, of whom we find a Name in History, is that *Mithridates*, (t) who dying in the Year before *Christ* 363, was succeeded by *Ariobarzanes* his Son, then Governor of *Phrygia* for *Artaxerxes Mnemon* King of *Persia*; who having (u) reigned twenty-six Years, was succeeded by his Son, *Mithridates* the Second, in the Year 337; he first took Part (w) with *Eumenes* against *Antigonus*, but when *Eumenes* was slain he

(m) *Diodorus Siculus* in excerptis *Valesii* pag. 377.

(n) *Justin.* lib. 37. cap. 1. *Strabo* lib. 10. pag. 477.

(o) *Mnemon* cap. 32. *Strabo* & *Justin.* ibid.

(p) *Justin* saith forty-six Years, lib. 37. cap. 1. *Appian* in *Mithridaticis* forty-two Years. *Florus* & *Eutropius* forty Years. But *Pliny* lib. 7. cap. 26. saith it lasted only thirty Years, and he comes nearest the Truth of the Matter.

(q) *Eutropius* lib. 6.

(r) *Polybius* lib. 5. pag. 388. *L. Florus* lib. 3. cap. 5. *Diodorus Siculus* lib. 19. *Aurelius Victor*.

(s) *Appian.* in *Mithridaticis*.

(t) *Diodorus Siculus* lib. 15.

(u) *Diodorus Siculus* lib. 16.

(w) *Diodorus Siculus* lib. 19.

he submitted to the Conqueror, and served him in his Wars; and being a Man of great Valour and military Skill, he was very useful to him; but at length being suspected of being an underhand Favourer of the Interest of *Cassander*, *Antigonus* (x) caused him to be put to Death in the Year 302, after he had reigned thirty-five Years; on his Death he was succeeded by his Son *Mithridates* the Third: While his Father lived, (y) he had for some Time resided in the Court of *Antigonus*, and there contracted a great Intimacy and Friendship with *Demetrius* his Son: But *Antigonus* having dreamed, that when he had sowed a Field with golden Seed, and it had brought forth a plentiful Crop of the same Metal, *Mithridates* had reaped it all, and carried it away with him into *Pontus*; he concluded that this Dream foretold, that *Mithridates* should reap the Fruit of all his Victories, and therefore for the preventing of it resolved to put him to Death. But *Mithridates* being warned hereof by *Demetrius*, made his Escape into *Cappadocia*, and there having gotten together an Army, seized several Places and Territories in those Parts, which there belonged to *Antigonus*; and having after his Father's Death succeeded him, he added these Acquisitions to the Kingdom of *Pontus*, whereby having very much enlarged it, he is reckoned as the Founder of it, and therefore is by Historians called (z) *Ktistes*, i. e. the Founder. He reigned in *Pontus* (a) thirty-six Years, and on his Death, which happened in the Year 266, left his Kingdom (b) to *Ariobarzanes* his Son. From this *Mithridates* the Founder, *Mithridates Eupator* was (c) the Eighth, but of these, History furnisheth us with the Names only of (d) six, and these are, 1 *Mithridates Ktistes*, 2 *Ariobarzanes*, 3 *Mithridates*, 4 *Pharnaces*, 5 *Mithridates Euergetes*, and 6 *Mithridates Eupator*: Of *Ariobarzanes* no more is said, but that he succeeded his Father. *Mithridates*, who is the next that is named, (e) married the Daughter of *Seleucus Callinicus* King of *Syria*, and having by her a Daughter called *Laodice*, (f) gave her in Marriage to *Antiochus the Great*, Son of *Callinicus*; and only on the Account of these two Marriages is he any where made mention

(x) *Diodorus Siculus* lib. 20.

(y) *Plutarchus* in *Demetrio*. *Appianus* in *Mithridaticis*.

(z) *Strabo* lib. 12. pag. 562. *Appian.* in *Mithridaticis*.

(a) *Diodorus Siculus* lib. 20.

(b) *Memnon* cap. 25. *Diodorus Sic.* *ibid.*

(c) *Plutarchus* in *Demetrio*. *Appian.* in *Mithridaticis*.

(d) And for this Reason perchance it is, that whereas *Appian* saith in one Place of his *Mithridaticis*, that *Mithridates Eupator* was the eighth from *Mithridates Ktistes*, he saith in another Place, that he was only the sixth. See *Appian.* pag. 176, & pag. 249.

(e) *Justin.* lib. 38. cap. 5.

(f) *Polybius* lib. 5. pag. 388.

tion of. *Pharnaces* (g) seized the City of *Synope*, and added it to the Kingdom of *Pontus*, in the Year 183; made (h) War with *Eumenes* King of *Pergamus* in the Year 182; invaded (i) *Galatia* in the Year 181; and on these Accounts, and several others, he is often spoken of; but for nothing more, than for the abominable Character left behind him (k) of being one of the wickedest Princes that ever reigned. *Mithridates Euergetes* is the next that is named in this Race of Kings: This *Mithridates* was Son to *Pharnaces*, and Grandson to *Mithridates* the immediate Predecessor of *Pharnaces*; for that *Mithridates*, according to (l) *Justin*, was Great Grandfather to *Mithridates Eupator*, and therefore *Pharnaces* must have been his Son, *Mithridates Euergetes* his Grandson, and *Mithridates Eupator* his Great Grandson. The first Time we hear of this *Mithridates Euergetes*, is in the Year 149, when (m) he aided the *Romans* with some Ships in the third *Punic* War; and he was aiding to them also (n) in their War with *Aristonicus*; for the Reward of which on the ending of that War, (o) they gave him the Province of the Greater *Phrygia*. The last of this Series was *Mithridates Eupator*, the Prince we now speak of; and he being the most remarkable Person of the Time in which he lived, I hope it will not be unacceptable to the Reader, to have an Account here given of the Race from whence he proceeded. It is very remarkable, (p) that at the Time of his Birth there appeared a very great Comet for seventy Days together, and the like again for the same Number of Days at the Time of his Accession to the Crown; the Tails of both which were so large, as to take up one Quarter of the Hemisphere: These were by some thought to portend, that he should be a great Incendary in the World, and so he proved; he begun his Reign (q) with the Murder of his Mother and his Brother, and all the rest of his Actions were of a Piece herewith: He was a Person of very extraordinary Abilities and Endowments of Mind; but he employed them all to the Mischief of Mankind, and many were the Thousands that perished by it.

Cleopatra

(g) *Strabo* lib. 12. pag. 545. 546.

(h) *Livius* lib. 40. *Polybius* Legat. 51, 53, 59.

(i) *Polybius* Legat. 55.

(k) *Polybius* in excerptis *Valesii* pag. 130.

(l) Lib. 38. cap. 5.

(m) *Appian*. in *Mithridaticis*.

(n) *Justin*. lib. 37. cap. 1. *Entropius* lib. 4.

(o) ——— ibid. & lib. 38. cap. 5. *Appian*. in *Mithridaticis*.

(p) ——— lib. 37. cap. 2.

(q) *Memnon* in excerptis *Photii* cap. 32.

Anno 123,
A. M. 4362.
John Hyrcanus 13.
Daniel's 70
Weeks 339.

Cleopatra having slain *Seleucus* her eldest Son in the Manner as I have related, found it necessary to have one with the Name of King to give Countenance and Support to the Authority by which she governed; and therefore having formerly sent *Antiochus* the other Son, which she had by *Demetrius*, to *Athens* for the Benefit of his Education, she recalled him from thence to take this Name upon him, (r) and on his Arrival declared him King of *Syria*, but with Intent to allow him no more than the Royal Stile, and keep all the Authority to herself; and being then very young, as not exceeding (s) the Age of twenty, if so much, he was contented for some Time to be made her Property: To distinguish him from the other *Antiochus's* he is commonly called (t) *Grypus*, a Name taken from (u) his Hook Nose; he is also called *Philometor* by (w) *Josephus*, but *Epiphanes* by himself in his Coins.

Anno 122.
A. M. 4363.
John Hyrcanus 14.
Daniel's 70
Weeks 340.

Zebina, on the Death of *Demetrius Nicator*, hav-
settled himself in a great Part of the *Syrian Empire*,
Physcon, by whom he was advanced hereto, expect-
ed he should hold it as in Homage and Dependance
from him, (x) which *Zebina* not understanding,
nor in any Point complying therewith, *Physcon* re-
solved to pull him down again as fast as he had set him up, and
therefore coming to an Agreement with *Queen Cleopatra* his Neice,
married *Tryphæna* his Daughter to *Grypus* his Son, and sent an
Army to her Assistance, whereby *Zebina* being overthrown fled
to *Antioch*; but there endeavouring privately (y) to rob the Tem-
ple of *Jupiter* for the carrying on of the War, and being detected
in the Attempt, the *Antiochians* rose in a Tumult against him,
and drove him thence; whereon, being forced to shift from Place
to Place about the Country, he was at length taken, and put to
Death.

In

(r) *Justin*. lib. 39. cap. 1. *Appian*. in *Syriacis*.

(s) *Demetrius* his Father married *Cleopatra* Anno 146, and *Seleucus* was the eldest Son of that Marriage, and therefore *Grypus*, who was the second Son, cannot be supposed at this Time to be above 20.

(t) *Justin*. lib. 39. cap. 1.

(u) *Γρυπὸς* in Greek signifyeth one that is Hook nosed.

(w) *Antiq.* xiii. 12. 2.

(x) *Justin*. lib. 39. cap. 2.

(y) *Justin* *ibid.* *Diodorus Siculus* in excerptis *Valesii*, pag. 378.

Anno 121.

A. M. 4364.

John Hyrcanus 15.*Daniel's* 70

Weeks 341.

In the Autumn this Year began the 29th Jubilee, and ended in the Autumn of the following Year.

L. Opimius and *Q. Fabius Maximus* being Consuls at *Rome*, the Seasons of the Year in all their

Turns (y) proved so very kindly and benign, that the Fruits of the Earth now produced were all beyond what they used to be in other Years, and especially their Wine, which was this Year of that Excellency and Strength, that some of it kept for two hundred Years after, it being the famous *Opimian Wine* (so called from the Name of the Consul) which is so much spoken of by the Poets.

Anno 120.

A. M. 4365.

John Hyrcanus 16.*Daniel's* 70

Weeks 342.

After *Zebina* was vanquished and slain, *Antiochus Grypus* now growing to Maturity of Age, began to take on him the Authority as well as the Name of King; whereby, the Power of *Cleopatra* in the Government becoming very much eclipsed, she could not bear the Diminution of her Grandeur and Domination; and therefore, for the recovering of it again wholly to herself, that so she might absolutely rule and govern the Syrian Empire, she resolved (z) to make away with *Grypus*, as she had before with *Seleucus*, and call to the Crown another Son of hers, which she had by *Antiochus Sidetes*; under whom, he being very young, she presumed she might much longer have the full Enjoyment of the Royal Authority, and thereby have the Opportunity of gathering of Strength for the fixing of herself in for all her Life after. And therefore, for the executing of this wicked Design, having provided a Cup of Poison, she offered it to *Grypus* one Day, as he came hot and weary from exercising himself; but being forewarned of the Mischief she intended him, he forced her to drink it all herself, and it had the full Operation upon her, and thereby an End was put to the Life of a most wicked and pernicious Woman, who had long been the Plague of Syria. She had been the Wife of (a) three Kings of that Country, and the Mother of four. Two of her Husbands she had been the Death of, and of her said Sons one she murdered with her own Hands, and would have served *Grypus* in the same Manner, but he made her wicked Design turn upon her own Head, as I have related; and thereon, having settled his Affairs in Peace and Security, he reigned several Years after without any Disturbance, till at length,

Cyzicenus

(y) *Plinius*, lib. 14. & cap. 14.

(z) *Justin*, lib. 19. cap. 2. *Appian* in *Syriacis*.

(a) The three Kings of Syria, whom she had for her Husbands, were *Alexander Balas*, *Demetrius Nicator*, and *Antiochus Sidetes*: And her four Sons, were *Antiochus* by *Alexander Balas*, *Seleucus* and *Antiochus Grypus* by *Demetrius*, and *Antiochus Cyzicenus* by *Antiochus Sidetes*.

Cyzicenus his Brother by the same Mother rose up against him, as will be hereafter related in its proper Place.

Anno 117. *Ptolemy Physcon* King of *Egypt*, (b) after having A. M. 4368 reigned there from the Death of *Philometor* his Brother twenty-nine Years, died at *Alexandria*, and *John Hyrcanus* 19. thereby did put an End to a most wicked Life, and *Daniel's* 70. to a most cruel and tyrannical Reign, he being in- Weeks 345. famous for both beyond all that reigned in that Country before him, whereof too many Instances are given in the foregoing Part of this History. He left behind him three Sons, the eldest named *Apion* (c) he had by a Concubine, the other two (d) by *Gleopatra* his Neice, whom he had married after his divorcing of her Mother, the eldest of these was called (e) *Lathyrus*, and the other (f) *Alexander*. By his Will (g) he left the Kingdom of *Cyrene* to *Apion*, and that of *Egypt* to *Gleopatra*, in Conjunction with one of her Sons, which she should like best of the two to make Choice of; and she looking on *Alexander* as the likelier to be compliant with her, (h) offered to make Choice of him; but the People not bearing that the eldest should be put by the right of his Birth, forced her to send for him from *Cyprus*, whither in his Father's Life-time she had procured him to be banish'd, and admit him as King, to reign in Co-partnership with her. But before she would suffer him to be inaugurated at *Memphis*, according to the Usage of the Country, (i) she forced him to divorce *Gleopatra* the eldest of his Sisters (whom he had taken to be his Wife, and dearly loved) and marry in her Stead *Selene* his younger Sister, who was not so acceptable to him. On his Inauguration he took the Name (k) of *Soter*; (l) *Athenæus* and (m) *Pausanias* call him *Philometor*, but *Lathyrus* is the Name by which he

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T t t

is

(b) *Porphyrus* in *Græcis Eusebianis Scaligeri*. *Ptolemæus Astronomus* in *Canone*. *Epiphanius* de *Ponderibus & Mensuris*. *Hieronymus* in *Danielem*, cap. ix.

(c) *Justin*, lib. 39. cap. 5. *Appian* in *Mithridaticis* in fine libri.

(d) *Justin*, lib. 39. cap. 3.

(e) *Torgus Pompeius* in *Prologo* 39. & 40. *Josephus Antiq.* xiii. 10. 2. *Clemens Alexandrinus*, *Strom.* lib. 1. *Strabo*, lib. 17. pag. 795. *Ptin.* lib. 2. cap. 67. & lib. 6. cap. 30.

(f) *Porphyrus* ibidem. *Justin*, lib. 39. cap. 4.

(g) *Justin*, lib. 39. cap. 3.

(h) *Pausanias* in *Atticis*. *Justin* ibidem.

(i) *Justin*, lib. 39. cap. 3.

(k) *Porphyrus* ibidem. *Ptolemæus* in *Canone*. *Eusebius* in *Chronic.* *Epiphanius* de *Ponderibus & Mensuris*. *Hieronymus* in *Danielem*, cap. 9.

(l) *Athenæus*, lib. 6. pag. 252.

(m) In *Atticis*.

is mostly named in History. But that being (n) a Nic-name not tending to his Honour, it was never owned by him.

Anno 114.

A. M. 4371.

John Hyrcanus 22.

Daniel's 70

Weeks 348.

Antiochus Grypus, while he was preparing for a War against the *Jews*, (o) was prevented by a War at Home raised against him by *Antiochus Cyzicenus* his half Brother. He was the Son of *Cleopatra* by *Demetrius* her former Husband was a Prisoner among the *Parthians*. But on *Demetrius's* returning again, and repossessing his Kingdom after the Death of *Sidetes*, *Cleopatra* fearing how *Demetrius* might deal with him, should he fall into his Hands, sent him out of his Reach to *Cyzicus*, a City lying on the *Propontis* in the *Lesser Mysia*, where he was bred up under the Care and Tuition of *Craterus* a faithful Eunuch, to whose Charge he was committed; and therefore, from hence he had the Name of *Cyzicenus*. *Grypus* being jealous of him, endeavoured to have him taken out of the Way by Poison; which being discovered, forced *Cyzicenus* to arm against him for his Life, as well as for the Crown of *Syria*. And it is often the hard Case of Princes to be thus brought to a Necessity either to reign or die, without having any Medium between for their Choice.

Anno 113.

A. M. 4372.

John Hyrcanus 23.

Daniel's 70

Weeks 349.

Cleopatra, whom *Lathyrus* was forced to divorce, after that Separation (p) disposed of herself in Marriage to *Cyzicenus*, and having gotten together an Army in *Cyprus* instead of a Dower carried that with her to him into *Syria*, for his Assistance in this War against his Brother, whereby his Forces being made equal to those of his Brother, he came to a Battle with him; but having had the Misfortune to be overthrown, he fled to *Antioch*, and having there left his Wife, as he thought, in a safe Place, he went thence to other Parts for the recruiting of his broken Forces. Hereon, *Grypus* laid Siege to *Antioch*, and he having taken the Place, *Tryphæna* the Wife of *Grypus* earnestly desired to have *Cleopatra* delivered into her Hands, that she might put her to Death; so bitterly was she enraged against her, though her own Sister both by Father and Mother, for that she had married her

(n) *Λάβυρος* signifieth a Pea, which the *Latins* call *Cicer*, from whence the Family of the *Cicero's* had their Name, because of an Excreffence, which one of their Ancestors had on his Nose like a Pea; but for what Reason *Ptolemy Lathyrus* had this Name, is no where said. Perchance it was, because of such like Excreffence somewhere upon him in View, either on his Nose or Face.

(o) *Josephus* Antiq. xiii. 10, 1. *Appianus* in *Syriacis*. *Justin*, lib. 39. cap. 2. *Porphyrius* in *Græcis Eusebianis Scaligeri*, pag. 61.

(p) *Justin*, lib. 39. cap. 3.

her Husband's Enemy, and brought an Army to his Assistance against him. But *Cleopatra* having taken Sanctuary in one of the Temples at *Antiochus*, *Grypus* was very unwilling to comply with the Rage of his Wife in this Matter. He urged against it the Sacredness of the Place, where she had taken Refuge; and further told her, that the putting her to Death would serve to no Purpose; that the cutting her off would no Way weaken or hurt the Interest of *Cyzicenus*, nor the keeping of her alive be of any strengthening to it; that in all the Wars, whether Domestic or Foreign, which he or his Ancestors had been engaged in, it had never been their Usage after Victory obtained to execute Cruelty upon Women, especially upon so near a Relation. That *Cleopatra* was her Sister, and also (q) his own near Kinswoman, and therefore, he desired her to press this Thing no further, for he could not comply with her in it. But *Tryphæna*, instead of being dissuaded thereby from what she so cruelly intended against her Sister, was the more excited to the executing of it. For suspecting this to proceed from some Love *Grypus* had contracted for the Lady, rather than barely from a Pity for her Case, she added Jealousy to her Anger, and therefore, being driven by a double Passion to Work her Destruction, in the Heat of both she forthwith sent Soldiers into the Temple, who by her Command there slew the unfortunate Lady, while imbracing the Image of the God, to which she fled thither for Refuge. This shews how great the Rage of this Sister was against the other. And thus it often comes to pass, when Enmity happens between those of the same Family and Kindred, the nearer is the Relation, the bitterer often is the Hatred between them; of which many Instances may be found within every Man's Observation. And the same may also be observed in Differences of Religion; they that are at the greatest Distance herein being seldom so incensed, as the nearest of the subordinate Sects usually are against each other.

In the Interim, *Cleopatra* Queen of *Egypt*, who was Mother to both these two Sisters, expressed no Regard or Concern for either of them. For her Mind being actuated wholly by Ambition, and the Love of reigning, she employed all her Thoughts this Way, that is, how she might best support her Authority in *Egypt*, and there continue to reign without Controul, as long as she should live. And therefore, for the better strengthening of herself for this Purpose, (r) she made *Alexander* her younger Son King of *Cyprus*, that she might from thence be assisted by him against *Lathyrus* his Brother, whenever Occasion should require.

T t t 2

But

(q) *Physcon* her Father was Uncle to *Cleopatra* the Mother of *Grypus*.

(r) *Pausanias* in *Atticis*. *Porphyrius* in *Græcis* *Eusebianis* *Scaligeri*.

Anno 112.
A. M. 4373.
John Hyrcanus 24.
Daniel's 70
Weeks 350.
But the Death of *Cleopatra* in *Syria* did not long go unrevenge'd. For (s) *Cyzicenus* having drawn another Army together, fought a second Battle with his Brother; and having gained the Victory, and in the Pursuit of it gotten *Tryphæna* into his Power, he sacrificed her to the Ghost of his murdered Wife, by putting her to such a Death as her Cruelty to her well deserved. *Grypus* by this Overthrow being driven out of *Syria* (t) fled to *Apandus* in *Pamphylia*, from whence he had also the Name of *Apandus*.

Anno 111.
A. M. 4374.
John Hyrcanus 25.
Daniel's 70
Weeks 351.
But the next Year after, he (u) returning from thence with an Army, again recovered *Syria*; and the two Brothers thenceforth parting the *Syrian* Empire between them, *Cyzicenus* reigned at *Damascus* over *Cælo-Syria* and *Phœnicia*, and *Grypus* at *Antioch* over all the rest. Both Brothers (w) were very excessive in their Luxury and other Follies, and so were most of the other later *Syrian* Kings, and to this and their Divisions they owed the Loss of their Empire. For they were truly Men most unworthy of it.

Anno 110.
A. M. 4375.
John Hyrcanus 26.
Daniel's 70
Weeks 352.
While these two Brothers were thus harrassing each other in War, or else wasting themselves in the Luxury of Peace, *John Hyrcanus* (x) grew in Riches and Power; and finding he had nothing to fear from either of them, resolved to reduce *Samaria* under his Dominion; and therefore (y) sent *Aristobulus* and *Antigonus* two of his Sons to besiege the City; whereon the Inhabitants sent to *Antiochus Cyzicenus* King of *Damascus* for his Relief, who coming with a great Army to raise the Siege was met by the two Brothers, and being vanquished by them, and pursued as far as *Scythopolis*, he hardly escaped out of their Hands.

Anno 109.
A. M. 4376.
John Hyrcanus 27.
Daniel's 70
Weeks 353.
The two Brothers, (z) after the gaining of this Victory, having again returned to the Siege pressed it so hard, that the besieged were forced a second Time to send to *Cyzicenus* for Relief; but he having not Forces enough of his own for the Attempt, desired the Assistance of *Ptolemy Lathyrus* King of *Egypt*;

(s) *Justin*, lib. 39. cap. 3.

(t) *Porphyrus* in *Græcis Eusebianis Scaligeri*, pag. 62.

(u) *Porphyrus* *ibid*.

(w) *Diodorus Siculus* in excerptis *Valesii*, pag. 385. *Athenæus*, lib. 5. pag. 210. & lib. 12. pag. 546.

(x) *Josephus*, xiii. 10, 1, 2.

(y) ——— xiii. 10, 2.

(z) ——— *ibid*.

Egypt; who sent him six thousand Auxiliaries, much to the mislike of *Cleopatra* his Mother. For *Chelcias* and *Ananias* two *Jews*, Sons of that *Onias* who built the *Jewish* Temple in *Egypt*, who being her chief Favourites, and Ministers, that commanded all her Forces, and directed all her Counsels, for their Sake she much favoured the *Jews*, and was averse to any thing, that might tend to their Damage, and she had like to have deposed *Lathyrus* from the Throne for acting against her Will in this Matter. When the *Egyptian* Auxiliaries arrived, *Cyzicenus* joined them with what Forces he had, but durst not openly face the Enemy, or make any Attempt upon the Army that lay at the Siege, but spent himself wholly in harrassing and plundering the open Country, hoping thereby to draw the *Jews* from the Siege for its Relief; but failing of his Expectations herein, and finding also that his Army, what by Surprizes, Desertions, and other Casualties, was much diminished in the carrying on of this Sort of War, he durst not trust himself Abroad in the Field any longer with it, but retired to *Tripoly*, leaving *Callimander* and *Epicrates* two of his prime Commanders to pursue the Remainder of the War; the former of which rashly venturing upon an Enterprize too hard for him, was cut off with all his Party; whereon *Epicrates* finding, that nothing further was to be done, made the best Advantage of it that he could, for his own Interest. For coming to an Agreement with *Hyrchanus*, for a Sum of Money he delivered up unto him *Scythopolis*, and all other Places, which the *Syrians* had in that Country, and thereby basely betrayed the Interest of his Master for his own Gain. Whereon, *Samaria* being deprived of all farther Hopes of Relief, was forced, after it had held out a Year's Siege, to surrender into the Hands of *Hyrchanus*; who forthwith wholly demolished the Place, caused not only the Houses and Walls to be pulled down, and rased to the Ground, but also Trenches to be drawn through and a-cross the Ground whereon it stood, and (a) to be filled with Water, that it might never again be built. They are mistaken, who think this was done out of the Hatred, which the *Jews* bore to the Sect of the *Samaritans*. For none of that Sect then lived in the Place. All the Inhabitants of that City at this Time were of the *Syro-Macedonian* Race, and the Heathen Superstition. For the ancient *Samaritans*, who were of the Sect that worshipped God in Mount *Gerizzim*, had been long before all expelled thence by *Alexander*, for the revenging of the Death of *Andromachus* his Governor of *Syria*, whom they

T t t 3

(a) So saith *Josephus* in the Place last quoted. *Salianus* cavils much at him for it, because *Samaria* stood on an high Hill. But *Benjamin of Tudela*, who was on the Place, tells us, in his *Itinerary*, that there were upon the Top of this Hill many Fountains of Water, and from these Waters enough might have been derived to fill these Trenches.

they flew in a Tumult, as hath been afore related in the first Part of this History, at Anno 331. After this, these expelled Samaritans retired to *Shechem*, which hath been the head Seat of their Sect ever since: And *Alexander* new planted the City with a Colony of *Macedonians*, *Greeks*, and *Syrians* mixed together, and they were of their Posterity that then inhabited the Place when *Hyrchanus* made this War against it. From this Time *Samaria* continued in its demolished State, till *Herod* rebuilt it, and gave it the Name (b) of *Sebaste*, in Honour of *Augustus*, as will be hereafter related. After this Victory *Hyrchanus* became Master of all *Judæa*, *Galilee*, and *Samaria*, and of several other Places in the Outskirts of the Country round him; whereby he made himself one of the most considerable Princes of the Age in which he lived; and after this none of his Neighbours durst any more cope with him, but he enjoyed the Remainder of his Time in full Quiet from all foreign Wars.

Anno 108. But in the latter End of his Life he met with
A. M. 4377. (c) some Trouble at Home from the *Pharisees*, a bu-
John Hyr- ly and mutinous Sect among the *Jews*: These, by
chanus 28. their Pretences to a more than ordinary Strictness in
Daniel's 70 Religion, had gained to themselves a great Reputa-
Weeks 354. tion and Interest among the common People, and
for this Reason *Hyrchanus* endeavoured to gain them to him by all Manner of Favours: He had been bred up in their Discipline from the Beginning, and therefore professing himself of their Sect, had always given them all Manner of Countenance and Encouragement; and farther to ingratiate himself with them, about this Time invited the Heads of the Party to an Entertainment, and having therein regaled them with all Manner of good Chear, he spake to them to this Effect. "That the fixed Purposes of his Mind, as they well knew, had always been to be just in his Actions towards Men, and to do all Things towards God that should be well pleasing to him, according to the Doctrines which the *Pharisees* taught; and therefore he desired, that if they saw any thing in him, wherein he failed of his Duty in either of these two Branches of it, they would give him their Instructions, that thereby it might be reformed and amended." In Answer hereto, they all applauded his Conduct, all gave him the Praise of a just and religious Governor, excepting only one Man; and *Hyrchanus* was mightily pleased hereat. But when all these had done their Encomium's, this one Man named *Eleazar*, a very ill-natured Person, and one that much delighted in making Disturbances, stood up, and addressing himself to *Hyrchanus* said, "Since

„ you

(b) Σεβαστε. is Greek for *Augustus*, hence Σεβαστα.
(c) *Josephus* Antiq. xiii. 10. 5.

“ you are desirous to be told the Truth, if you would approve
 “ yourself a just Man, quit the High-Priesthood, and content
 “ yourself with having the Government of the People.” Where-
 on, *Hyrchanus* asking him, what Reason there was for this, he re-
 plied, “ Because we are assured by the Testimony of the Ancients
 “ among us, that your Mother was a Captive taken in the Wars,
 “ and therefore as born of her you are incapable of the High-
 “ Priesthood, and cannot hold it by the Law.” And had the
 Matter of Fact been true, his Inference had been right: For who-
 soever (*d*) was born of any prohibited Marriage, was by the Law
 of *Moses* profane, and whosoever was thus profane, was by the
 same Law (*e*) incapable of being Priest or High-Priest; now these
 prohibited Marriages among the *Jews*, were in Respect of the dif-
 ferent Degrees of the Persons to whom they were prohibited, of
 three different Sorts. 1. Such as were prohibited to all *Israel*; and
 these were the marrying within the prohibited Degrees of Kindred,
Leviticus xviii. and the marrying any of another Nation. *Deute-*
ronomy vii. 3. 2. Such as were prohibited to Priests; and these were
 the marrying of a Whore, or a divorced Woman, or one that
 was profane. *Leviticus* xxi. 7. 3. Such as were prohibited to the
 High-Priest; who over and above all these other prohibited Mar-
 riages, was also forbidden to marry a Widow; *Leviticus* xxi. 13;
 14. for the Words of the Law are, that he should take none other
 to Wife but a Virgin of his own People: And therefore, if an
 High-Priest had a Son by any of these prohibited Marriages, or a
 Priest by any of those prohibited to him, that Son was profane,
 and thereby rendered incapable of being either Priest or High-Priest.
 For as the prohibited Marriages of the first Sort abovementioned,
 as well as those of the second, were forbidden the Priest, so all
 three were forbidden the High-Priest, that is, the first Sort as he
 was an *Israelite*, the second as he was a Priest, and the third as he
 was High-Priest. And therefore, had *Hyrchanus*’s Mother (*f*) been
 an Alien, taken Captive in War; or any other, when first mar-
 ried to his Father, than one whose Marriage was allowed to a Priest

T t t 4

(for

(*d*) *Levit.* xxi. 15. *Maimonides* in *Issure Biab*, cap. 19.

(*e*) For the Priest was to be Holy, *Levit.* xxi. ver. 8. but Profane is
 opposite to Holy.

(*f*) The Words of *Eleazar* in *Josephus* may be construed to import,
 not to have been an Alien, taken in War by the *Jews*, but a *Jewish* Wo-
 man taken Captive by the Heathen, and made a Slave among them, and
 afterwards redeemed: But which Way of the two it be, it comes to the
 same Thing; for whatever *Jewish* Woman was thus taken Captive by
 any Heathen People, was also supposed to have been deflowered by them;
 and such an one was not to be married either to a Priest or an High-Priest:
 And if she were, all her Children were reckoned profane, and conse-
 quently incapable of being either Priest or High-Priest.

(for *Simon* was no more than a Priest when he first married her) every Son born of her would have been profane, and consequently incapable of being either Priest or High-Priest: But the Matter of Fact (g) *Josephus* (from whom alone we have this Story) assures us, was all false, and a most notorious Calumny; and therefore the objecting of it was disapproved of, and resented with great Indignation by all that were present; and it afterwards became the Origin of great Disturbances; for *Hyrchanus* not being able to bear that his Mother should be thus defamed, and the Purity of his Birth, and his Capacity for the High-Priesthood be hereby called in Question, was exceedingly exasperated hereat; which one *Jonathan*, a zealous Disciple of the *Sadducees* (the opposite Sect to the *Pharisees*) and an intimate Friend of *Hyrchanus* observing, laid hold of this Opportunity to set him against the whole Party, and draw him over to that of the *Sadducees*. For this Purpose, he suggested to *Hyrchanus*, that this was not the single Act of *Eleazar*, but most certainly, a Thing concerted by the whole Party; that *Eleazar*, in speaking of it out, was no more than the Mouth of all the rest; and that he needed do no more for the full assuring of himself of the Truth hereof, than to refer it to them for their Opinion, what Punishment the Calumniator deserved: For if he would be pleased, urged *Jonathan*, to make this Experiment, he would certainly find, by the Lenity of their Sentence against the Criminal, that they were all Parties with him in the Crime. *Hyrchanus* hearkening to the Suggestion of *Jonathan* followed his Advice, and accordingly proposed it to the Heads of the *Pharisees* for their Opinion, what Punishment *Eleazar* deserved for thus defaming the Prince and High-Priest of his People, expecting from them no lesser Sentence than that of Death: Their Answer hereto was, that Defamation and Calumny were no capital Crimes, and therefore could be punished no farther than with (h) whipping and imprisonment. Whereon, *Hyrchanus* being fully persuaded that all that *Jonathan* suggested was true, became thenceforth a bitter Enemy to the whole Sect of the *Pharisees*: For he forthwith abrogated all their

(g) *Antiq. ibid.*

(h) This Punishment among the *Jews* was not to exceed forty Stripes (*Deut. xxv. 3.*) And therefore the Whip with which it was inflicted, being, as the *Rabbins* say, made with three Thongs, and each Blow giving three Stripes, they never inflicted upon any Criminal more than thirteen Blows, because thirteen of those Blows made thirty-nine Stripes, and to add another Blow would be to transgress that Law, by adding two Stripes over and above forty, contrary to its Prohibition. And in this Manner was it, would those *Rabbins* say, that *St. Paul*, when whipped of the *Jews*, received forty Stripes save one (*2 Corin. xi. 24.*) that is, thirteen Blows with this threefold Whip, which made thirty-nine Stripes, *i. e.* forty save one.

their traditionary Constitutions, enjoined a Penalty upon all that should observe them, and utterly renouncing their Party, (i) went over to that of the *Sadducees*.

But *Hyrcaus* did not long live after this Ruffle, Anno 107. (k) for he died the next Year after: Having been, A. M. 4378. from the Death of *Simon* his Father, High-Priest, *John Hyrcanus* 29. & and Prince of the *Jews* about thirty Years. He *Aristobulus* 1. was, saith *Josephus*, honoured with three of the *Daniel's* 70. highest Dignities; for he was, according to him, a Weeks 355. (l) Prophet, as well as a Prince and High-Priest; of which there are given two Instances; first, that he foretold, that (m) *Aristobulus* and *Antigonus* his two eldest Sons should not live long after him, but that the Succession of the Government should come to *Alexander* his third Son; and secondly, that when *Aristobulus* and *Antigonus* vanquished *Antiochus Cyzicenus* in Battle, it (n) was made known to him the very same Moment in which the Victory was gained, tho' he were then at *Jerusalem* at the Distance of two Days Journey from the Field of Battle: The former, they say, was revealed to him (o) in a Dream of the Night, and the other, (p) by a Voice from Heaven, which the *Jews* call *Bath Kol*, i. e. *The Daughter of a Voice*, or, *The Daughter Voice*: For the *Jewish* Writers hold, that there were three Sorts of Revelations anciently among them; the first, by *Urim* and *Thummin*, the second, by the Spirit of Prophecy, and the third, by *Bath Kol*. The first they say, was in Use from the erecting of the Tabernacle to the building of the Temple; the second, from the Beginning of the World (but mostly under the first Temple) till the Death of *Malachi* under the second Temple: But that after the Death of *Malachi* the Spirit of Prophecy (q) wholly ceased in *Israel*,

(i) That is, by embracing their Doctrine against the Traditions of the Elders, added to the written Law, and made of equal Authority with it; but not their Doctrine against the Resurrection and a future State: For this cannot be supposed of so good and righteous a Man, as *John Hyrcanus* is said to be. It's most probable, that at this Time the *Sadducees* had gone no farther in the Doctrines of that Sect, than to deny all their unwritten Traditions, which the *Pharisees* were so fond of: For *Josephus* mentions no other Difference at this Time between them, neither doth he say, that *Hyrcaus* went over to the *Sadducees* in any other Particular, than in the abolishing of all the traditional Constitutions of the *Pharisees*, which our Saviour condemned, as well as he.

(k) Antiq. xiii. 10. 7. *Eusebius* in *Chronico*.

(l) Antiq. ibid.

(m) Antiq. ibid.

(n) Antiq. xiii. 10. 3.

(o) Antiq. xiii. 10. 3. 7.

(p) Antiq. xiii. 10. 3. 7.

(q) *Talmud Bab.* in Tract. *Sanhedrin* fol. 11.

rael, and that (r) thenceforth they had *Bath Kol* in its Stead, which they say was a Voice from Heaven: That they called it *Bath Kol*, i. e., *The Daughter Voice*, or, *The Daughter of a Voice* (for it may be interpreted both Ways) seems to be with Respect to the oracular Voice delivered from the Mercy Seat, when God was there consulted by *Urim* and *Thummim*: That was the grand and primary Voice of Revelation; this of a secondary Dignity, and inferior to it, as the Daughter is to the Mother, and therefore in Respect to it as succeeding in its Stead, (s) it is called the Daughter Voice, the other being to it as a Mother, in precedence both of Time and Dignity. That it may be understood what Kind of Oracle this was, I shall here give the Reader one Instance of it (t) out of the *Talmud*; it is as followeth. Rabbi Jochanan and Rabbi Simeon Ben Lachish desiring to see the Face of R. Samuel, a Babylonish Doctor; let us follow, said they, the hearing of *Bath Kol*: Travelling therefore near a School, they heard the Voice of a Boy reading these Words out of the first Book of Samuel xxv. 1. and Samuel died; they observed this, and inferred from hence, that their Friend Samuel was dead, and so they found it had happened; for Samuel of Babylon was then dead. Many more Instances of this Sort may be produced out of the Jewish Writings, but this is enough to let the Reader see, that their *Bath Kol* was no such Voice from Heaven as they pretend, but only a phantastical Way of Divination, of their own Invention, like the *Sortes Virgilianæ* among the Heathens: For as with them, (u) the Words first dipped at in the Book of that Poet was the Oracle, whereby they prognosticated those future Events, which they desired to be informed of; so with the Jews, when they appealed to *Bath Kol*, the next Words, which they should hear from any ones Mouth were the same: And this they called a Voice from Heaven, because thereby they thought the Judgment of Heaven to be declared as to any dubious Point they desired to be informed of, and the Decrees of Heaven to be revealed, concerning the future Success of any Matter, which they would be pre-informed of, whensoever in either of these two Cases they this Way consulted it. The *Sortes Virgilianæ*, on the failing of Oracles, after the coming of Christ, were instead of them

(r) See *Lightfoot's Works*, Vol. 1. pag. 485.

(s) There is also another Reason given for this Name, that is, that it came out of Thunder; that the Thunder Clap always went first, and then the *Bath Kol* out of it; and that therefore the Thunder was as the Mother Voice, and *Bath Kol* as the Daughter coming out of it: But this cannot be true, for most of the Instances, which the Jewish Writers give us of their *Bath Kol* are without any such Thunder preceding.

(t) In *Shabbath* fol. 8. col. 3.

(u) Videas de his sortibus *Petri Molinæi Vatem* lib. 3. cap. 20. & *Glossarium Domini Du Cange* in voce *Sortes*.

them (*w*) much made use of by the Heathens, as long as Heathenism remained among the *Romans*: And the Christians, when Christianity first began to be corrupted, learnt from them the like Way of Divination, and much practised it; without any other Change, than by putting the Book of the Holy Scriptures in the Place of the Book of the Heathen Poet. This was as ancient as the Time of *Austin*, who lived in the End of the fourth Century, for (*x*) he makes mention of it; and it was practised by *Heraclius* Emperor of the *East*, in the Beginning of the seventh Century; for being engaged in War against *Chosroes* King of *Persia*, and after a successful Campaign, being in Doubt, where to take his Winter Quarters, (*y*) enjoined a Time of Fasting and Prayer to all his Army, and after that, consulted the Book of the Holy Scriptures in this Way of Divination, and thereby determined himself as to this Matter: But it obtained most in the *West*, especially in *France*, where for several Ages (*z*) it was the Practice on the Consecration of a new Bishop to consult the Bible concerning him by this Way of Divination, and from the Words which they should first dip at the opening of the Book, make a Judgment of his Life, Manners, and future Behaviour: And the *Normans*, on their Conquest of this Land, brought this Usage hither with them: On the Consecration of *William*, the second *Norman* Bishop of the Diocese of *Norwich*, the Words which the Bible first opened at for him were, (*a*) *Non hunc sed Barabbam*, i. e. *Not this Man, but Barabbas*; by which they made a Judgment, that this Bishop was not long to continue, and that a Thief should come in his Place, and so it accordingly happened; for *William* soon after dying, *Herbertus de Lozinga* another *Norman* was made his Successor, who was chief Simony-broker to King *William Rufus* (that King openly selling all Ecclesiastical Benefices) and had (*b*) simonically obtained of him the Abbey of *Winchester* for his Father, and the Abbey of *Ramsay* for himself, and had now by the like evil Means gained this Bishoprick: At his Consecration, the Words which the Bible opened at for him were, (*c*) the same which *Christ* spoke to *Judas*, when

(*w*) Videas exempla hujus *Paraphrasæ* apud *Ælium Spartianum* in *Adriano*, & apud *Ælium Lampridium* in *Alexandro Severo*.

(*x*) Epistola 109.

(*y*) *Theophanes* in *Chronico*. *Historia Miscella* & *Cedrenus* in *Heraclio*.

(*z*) Videas *Glossarium Domini Du Cange* in vocibus *Sortes Sanctorum*.

(*a*) *John* xviii. 40.

(*b*) *Henricus Knighton* de eventibus Angliæ inter decem Scriptores *Historiæ Anglicanæ* pag. 2370. *Bartholomæus de Cotton* in *Anglia Sacra Whartoni*. *Brompton* inter eosdem decem Scriptores pag. 991. *M. Paris* pag. 15.

(*c*) *Knighton* & *Bartholomæus de Cotton* *ibid*.

when he came to betray him; (d) *Amice ad quod venisti*, i. e. *Friend wherefore art thou come.* These and the former Words for his Predecessor putting home upon his Conscience, how much he had been a Thief and a Traitor to *Christ* and his Church, (e) brought him to a through Repentance for his Crimes, and to expiate for them, he built the Cathedral Church of *Norwich*, of which he laid the first Stone in the Year of our Lord 1096. And afterwards, having translated his episcopal Chair from *Thetford* to it, he thereby fixed the See of his Bishoprick in the City of *Norwich*, and there it hath been ever since. This Account may serve not only to shew the great Folly of Mankind in devising such vain and groundless Prognoftics for future Events (which too many are guilty of) but also to make us see how abominable the Corruptions of the Church were in those Days, in their thus running into so impious a Practice, and making it Part of their sacred Offices; for such their Ordinals are reckoned to be, in which this Way of prognosticating at the Consecrations of Bishops was then directed: This indeed was too gross to be continued; but when it was dropped, other Things came in its Stead altogether as bad: And since it was the Ignorance and blind Superstition of those Ages that introduced these Abominations, this tells us how to Account for the Rise of all the other corrupt Practices and Doctrines, that still are found remaining among Christians.

It is also spoken of to the Honour of *Hyrceanus*, that (f) he was the Founder of the Castle *Baris*, which was the Palace of the *Assmonean* Princes in *Jerusalem*, as long as they reigned there. When *Simon*, the Father of *Hyrceanus*, had destroyed the Fortress on Mount *Acra*, in which an Heathen Garrison had been kept for the *Syrian* Kings, he built Fortifications round the Mountain on which the Temple stood, for the better securing and fortifying of it against all future Insults from the Heathens, should any of them in After-times again become Masters of *Jerusalem*. 1 *Maccab.* xiii. 52. And within these Fortifications he built an House for himself, and there he dwelt all his Life after: This House seems to be the same which *Hyrceanus* afterwards built into the Castle *Baris*; (g) it stood on a steep Rock, fifty Cubits (h) high, without the outer Square of the Temple, upon the same Mountain with it; and the South Side of it did run parallel with the North Side of the said Square, begin-

(d) *Matt.* xxvi. 50.

(e) *Knighton & Bartholomæus de Cotton* l. 1. c. 1.

(f) *Josephus Antiq.* xviii. 4. 3.

(g) ——— *de Bello Judaico* v. 4. 2. 4. & *Antiq.* xiii. 11. 2. & xviii. 4. 3.

(h) These 50 Cubits are not to be understood of the Side next the Temple, but of the other Sides off from it upon the Brow of the Mountain, on which the Temple stood, where this Rock from the Valley beneath up to the Top whereon the Castle was built was 50 Cubits high.

beginning *Westward*, and reaching forward to the *North-west* Corner of the same Square, or beyond it, to the Length of half a Furlong; for it was a square Building of two Furlongs in Compass, that is, of an half Furlong, or three Hundred Foot on every Side. (For a Furlong contained six Hundred of our Feet.) Here *Hyrca-nus*, and all his Successors of the *Asmonean* Family dwelt, and kept their Court; and here they laid up the Pontifical Stole or sacred Robes of the High-Priest, taking them out when they used them on all solemn Occasions, and there again depositing them as soon as the said Solemnities were over; and thus it continued to be done till the Time of *Herod*; who on his being made King of *Judaea*, having observed the Convenience of the Place, new built it, and made it a very strong Fortrefs: The Rock on which it stood, I have already said, was fifty Cubits high; this he lined or cased all over with polished Marble, whereby he rendered it inaccessible, it not being possible for any one to climb up on it, on either of those Sides on which it was thus lined, by Reason of its Slipperiness. Upon the Top of this Rock he built his Fortrefs, and instead of *Baris*, the Name it formerly bore, called it *Antonia*, complimenting thereby, *Marcus Antonius* the Triumvir, who then governed the *Eastern* Provinces of the *Roman* Empire; the Form of the Building was that of a Quadrangle, all built on every Side, wherein were Rooms for all the Uses of a Palace, and of Magnificence suitable thereto; and in the Middle within was a large Area for the Soldiers to be in, and round it was a stately Piazza or Cloister: The whole Building was on the Outside forty Cubits high above the Rock on which it stood; and at the four Corners it had four Turrets, three of which were fifty Cubits high, *i. e.* ten Cubits above the rest of the Building, and the fourth seventy Cubits high, that is, thirty above the rest of the Building. This fourth Turret was that which stood at the *South-east* Corner of the Fortrefs; for that lying near the Middle of the *North* Side of the great Square of the Temple, it was built at this Height, that from thence might be seen all that was done in the Courts within, so that if any Tumult should arise in any Part of the Temple, it might from thence be observed, and Soldiers sent down to quell it: And for this Use there were made from two several Parts of the *South* Side of the Fortrefs, two Pair of Stairs, leading from thence into the outer Cloysters of the Temple that were next adjoining: And thus it was when the Tumult was risen in the Temple against *St. Paul*, (*Acts* xxi.) The whole of which, by observing what hath been above said may be clearly understood. *St. Paul* being to perform his Vow as a *Nazarite* (ver. 26.) was in the Court of *Israel*: Here the *Jews* having found him (ver. 27.) laid hold of him, and having dragged him out of that holier Part of the Temple into the Court of the *Gentiles*, which was not of the holier Part, purposed there

there to have slain him (ver. 30, and 31.) which the Centinel, that kept Watch on the *South-east* Turret of the Fortrefs *Antonia*, from thence discerning, gave Notice of it; whereon, the Captain of the Fortrefs taking Soldiers ran down the Stairs abovementioned into the outer Cloysters of the Temple, and from thence into the Court, where the Mutiny was; and having there rescued *Paul* from the Multitude, he carried him with him into the said Fortrefs or Castle up the same Pair of Stairs, through which he came down (ver. 32, and 33.) and when he had brought him near the Top of them, the People having by that Time got round to the Place of those Stairs without the Temple, *Paul* obtained Leave of the Captain there to speak to them; and from thence he made that Speech, which is contained in the twenty-second Chapter of the said *Acts* of the Apostles: And from what was done in this Instance, may be understood the Use that was made of this Fortrefs at all other Times; it was called *Baris* from *Birah*, which Word among the *Eastern* Nations signified a Palace or Royal Castle, and in this Sense it is often used in those Scriptures of the Old Testament, which were written after the *Babylonish* Captivity, as in *Daniel*, *Ezra*, *Chronicles*, *Nebemiah*, and *Esther*; which shews it to have been borrowed from the *Chaldeans*, and from them brought into the *Hebrew* Language. The *Septuagint* often renders it by the Word (i) *Baris*; and in this Sense it is that this Fortrefs was under the *Asmoneans* called *Baris*, that is, the *Birah*, or Royal Palace of the Prince; for that it was during all the Reign of the *Asmoneans*; and when *Herod* first rebuilt it, he intended it for the same Purpose; but afterwards finding it more proper for a Fortrefs, he built him a Palace elsewhere, and turned this into a Garrison; for the Temple, by Reason of its Height, commanding *Jerusalem*, and this Fortrefs in like Manner commanding the Temple, he thought he could not better keep the other two in Order and Awe, than by having a good Garrison in this Fortrefs. And when *Jerusalem* fell into the Hands of the *Romans*, they continued it to the same Use, keeping always a strong Garrison in it; and by Reason of its immediate Influence upon the Temple, the Captain of the Garrison, is in the Scriptures of the New Testament called the Captain of the Temple, *Luke* xxii. 52. *Acts* iv. i. v. 24, 26. The *Asmoneans*, (k) having always kept the Pontifical Robes in this Fortrefs,

(i) Hence this Word came in Use among the *Hellenists* to denote a Castle, Tower, or walled Fortrefs, and so *Hesychius* and *Suidas* interpret the Word, and so also *St. Jerom* in his Comment on *Jeremiah* cap. 17. and on *Hosea* cap. 9. and on *Psalms* 44. But the *Ionick*, and other genuine *Greeks*, used it to signify a Sort of a Ship; and in this Sense the Word is used by *Herodotus* in that Part of his History, where he writes of *Egyptian* Affairs.

(k) *Josephus* *ibid.*

Fortress, here *Herod* on his coming to the Crown found them ; and here continued still to keep them in the same Place ; and so did *Archelaus* his Successor, and the *Romans* after him ; all upon an Opinion, that their having these Robes in their Possession would be a Means for the better keeping of the *Jews* in awe. The (m) Custom was to lay them up in a Cabinet made of Purpose for it under the Seals of the High-Priest, and the Treasurer of the Temple ; and when they needed them for the sacred Solemnities, on which they were used, they exhibited their Seals to the Captain of the Castle, and then had the Robes delivered to them ; and when the Solemnities were over, they were then again laid up under the same Seals in the same Place, and thus it continued to be done, till at length the Temple, this Fortress, and the Robes in it were all destroyed in the Deflagration, and total Destruction of the City of *Jerusalem* by *Titus* and his *Romans*.

During the whole Time of *Hyrchanus's* Government all Things went with him successfully Abroad, and smooth and quiet at Home, till his unfortunate Breach with the *Pharisees*. But after he fell out with them, and went over to the *Sadducees*, (n) he lost the Love of the common People. For they being wholly attached to the *Pharisees*, joined with them in their Resentments for this Procedure. And from this Time, neither he, nor any of his Family could any more recover their Affections, which afterwards created them infinite Troubles, especially in the Time of *Alexander*, the Son of this *Hyrchanus*, as will be hereafter shewn in the future Series of this History.

But since I have here spoken of the *Pharisees* and the *Sadducees*, and there will be many Occasions hereafter to make Mention of them, and also of the other Sects and Parties among the *Jews* ; it will be necessary for the better understanding of the following Part of this History here to give the Reader a full Account of all of them, before I proceed any further. I have above shewn, that after the Return of the *Jews* from *Babylon*, and the full settling of the *Jewish* Church again in *Judæa* by *Ezra* and *Nehemiah*, there arose two Parties of Men among them ; the one, (o) who adhering to the written Word held, that in the Observance of that alone they fulfilled all Righteousness, and therefore thought this alone sufficient to entitle them to the Name of *Zadikim*, i. e. *The righteous* ; the other, (p) who over and above the written Law, superadded the traditional Constitutions of the Elders, and other rigorous Observances, which by Way of Supererogations they

(m) *Josephus* ibid.

(n) *Josephus* Antiq. xiii. 10, 6, 7.

(o) Vide *Grotii* Comment. in 1 *Maccab.* ii. 42.

(p) *Grotius* ibidem. *Scaliger* in *Elencho Trihæres.* cap. 22.

they voluntarily devoted themselves to ; and therefore, from hence being reckoned of a superior Degree of Holiness above the others, they were called *Chasidim*, that is, *the Pious*, who are the same that are mentioned in the *Maccabees* by the Name of (q) *Affideans*, 1 *Maccab.* ii. 42. & vii. 13. From the former of these proceeded the *Samaritans*, the *Sadducees*, and the *Karraites* ; and from the latter the *Pharisees*, and the *Essens* ; of all which I shall treat in their Order.

I. The *Samaritans* were no more at first, than a Mongrel Sort of Heathens, 2 *Kings* xvii. 33. who worshipped the God of *Israel* only in an idolatrous Manner, and in Conjunction with their other Deities. But I having treated of them already in the sixth Book of the first Part of this History, to refer the Reader thither is all that I need further say of them in this Place.

II. The *Sadducees* at the first were no more, than what the *Karraites* are now, that is, they would not receive the Traditions of the Elders, but stuck to the written Word only. How these Traditions grew among the *Jews*, I have (r) already given a full Account, and the *Pharisees* being the grand Promoters of them, hence they and the *Sadducees* became Sects directly opposite to each other. And as long as the *Sadducees* opposed them no farther than in this Matter only, they were in the right ; but afterward they imbibed other Doctrines, which rendered them a Sect thoroughly impious. For.

1st, They denied the Resurrection of the Dead, *Mark* xxii. 18. *Acts* xxiii. 8. the Being of Angels, and all Existences of the Spirits or Souls of Men departed. For (s) their Notion was, that there is no spiritual Being but God only : That as to Man, this World is his all : That at his Death, Body and Soul die together, never to live more, and that therefore, there is no future Reward or Punishment. They acknowledged that God made this World by his Power, and governs it by his Providence, and for the carrying on of this Government hath ordained Rewards and Punishments, but they are in this World only ; and for this Reason alone was it that they worshipped him, and paid Obedience to his Laws. In Sum, they were *Epicurean Deists* in all other Respects, excepting only that they allowed, that God made this World by his Power, and governs it by his Providence. The Talmudic Story of *Sadoc* the Scholar of *Antigonus* of *Socho*, tells us, how they came to fall into this Impiety, and that from this *Sadoc* they had the

(q) The Word is written with the Hebrew Letter *Cheih*, which is sometimes rendered by *Ch*, as in *Chasidim*, sometimes by an aspirat, as in *Hebron*, and sometimes it is wholly left out, as here in the Word *Affideans*.

(r) Part I. Book V.

(s) *Josephus* Antiq. xviii. 1., 3 & de bello Judaico, ii. 8. 14.

the Name of *Sadducees*. This being (t) above fully related, I need not here again repeat it. But I must confess Talmudic Stories are but of very little Credit with me. [And they seem to have placed the Time of this *Sadoc* very wrong, see the Note on *Josephus* Antiq. i. 1. He not appearing older than *John the Baptist*. Nor was this Name, I imagine, originally derived from a Man named *Sadoc*, but from the Word *Zaddik*, a *righteous Man* only.] When *John Hyrcanus* deserted the Sect of the *Pharisees*, and went over to the *Sadducees*, no (u) other Alteration is mentioned then to have been made by him in that Change, but his rejecting and annulling all the traditional Constitutions of the *Pharisees*, which makes it probable, that the *Sadducees* were at that Time gone no further in the Tenets of their Sect, than to the denying of these Constitutions. And moreover, *Hyrcanus* having (w) the Character of a just and religious Prince, and all his Actions speaking him such, it is not likely that he should embrace so impious a Doctrine, as that of denying the Resurrection, and a future State, especially when he was going into that State. (For it was in the latter End of his Life, that this was done.) All which put together, give good Reason to suppose, that this Impiety had not then infected that Sect. Whenever it was introduced among them, thus much we may be assured of, that Vice and Wickedness were the main Causes of its Birth; and wherever it is elsewhere found, it usually hath the same Parents. When Men live such Lives, that they cannot give God an Account of them, they greedily lay hold of any Scheme, how false and foolish soever, that shall exempt them from it. *Epicurus's* Brag was, that he had delivered the World from the Fear of the Gods. And to lay asleep the Conscience, and deliver Mens Minds from the Fear of God and his Judgments, so as to be at Liberty to sin on without any Reluctancy or Regret, is the principal Reason that makes any to be *Epicurus's* Disciples. And it is most likely that this Impiety among the *Jews* had the same Original. Under the *Asmonean* Princes the *Jews* grew prosperous, powerful, and rich, and their Riches produced great Luxury and Vice, and to free their Consciences from the fear of a future accounting for the Enormities, which grew up from this Root, was the true Cause, that introduced this Doctrine against a future State among them. And this is confirmed by what *Josephus* writes of this Sect; for (x) he tells us, that they were Men of Quality and Riches only, that were of it.

VOL. III.

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2. The

(t) Part II. Book I.

(u) *Josephus* Antiq. xiii. 10, 5, 6.

(w) *Josephus* de bello Judaico, I. 2, 8.

(x) *Josephus* Antiq. xiii. 10, 5, 6. & xviii. 1, 4.

2. The *Sadducees* not only rejected all unwritten Traditions, but also (y) all the written Word, excepting only that of the five Books of *Moses*. And if it be true what the Talmudic Story relates, that *Sadoc* on his first venting of this Doctrine against a future State was forced for the Impiety of it to flee to the *Samaritans* for Refuge, perchance he might learn this Part of his Heresy from them. For they are supposed to have admitted only the five Books of *Moses*; rejecting all the other Parts of Holy Scripture, as well the Prophets, as the Hagiographa. But it seems most probable, that the *Sadducees* rejected these Books, because they found them inconsistent with their Doctrine. There are many Places in the Prophets, and the Hagiographa, which plainly and undeniably prove a future State, and the Resurrection from the Dead; and therefore, having embraced the Doctrine of denying both, they did, what usually all Heretics do, that is, reject right or wrong whatsoever did make against them. Some learned Men, and among them (z) *Scaliger* for one, hold, that they did not reject the other Scriptures, but only gave a Preference above them to the five Books of *Moses*. But the Account which is given in the Gospels of the Disputation, which *Christ* had with the *Sadducees* seems to prove the contrary. *Matth. xxi. Mark xii. Luke xx.* For seeing there so many Texts in the Prophets and Hagiographa which plainly and directly prove a future State, and the Resurrection from the Dead, no other Reason can be given, why *Christ* waved all these Proofs, and drew his Argument only by Consequence from what is said in the Law, but that he knew that they had rejected the Prophets, and the Hagiographa, and therefore, would admit no Argument but from the Law only. Their agreeing with the *Samaritans* in rejecting all Traditions, and in receiving no other Scriptures than the five Books of *Moses* only, hath given an Handle to the *Jews* to load the *Samaritans* with the Imputation of agreeing with them also in the Denial of a future State, and the Resurrection from the Dead; whereas, in this Article the *Samaritans* are sounder than the *Jews* themselves, and so continue even to this Day.

3. The third Point of the *Sadducees* Heresy was (a) about Freewill and Predestination. For, whereas the *Essens* held all Things to be predetermined, and fixed in an unalterable Concateination of Causes never to be varied from; and the *Pharisees* allowed a Freewill in Conjunction with Predestination, the *Saddu-*

(y) Vide *Grotium* in *Matth. xxii. 23.* *Drusium* de tribus sectis *Judeorum*, lib. 3. cap. 9. *Lightfoot*, Vol. 2. pag. 1278. Qui probant hoc et *Tertulliano*, *Hieronymo*, aliisque.

(z) *Elench. Trihæres.* cap. 16.

(a) *Josephus Antiq. xiii. 7, 6.*

ues, differing from both, (b) denied all Manner of Predestination whatever; their Doctrine being, that God had made Man absolute Master of all his Actions, with a full Freedom to do either Good or Evil as he should think fit to chuse, without any Assistance to him for the one, or restraint upon him as to the other. So that whether a Man doth Good or Evil, it is wholly from himself, because he hath it absolutely in his own Power both to do the one and avoid the other. In Sum, they held the same among the *Jews*, that *Pelagius* is charged with among the *Christians*, that is, that there is no Help from God either of his preventing or his assisting Grace, but that without any such Help every Man hath in himself full Power to avoid all the Evil which the Law of God forbids, and to do all the Good which it commands. And therefore looking on all Men to have this Power in themselves, it is remarked of them, that (c) whenever they sat in Judgment upon Criminals, they always were for the severest Sentence against them. And indeed, their general Character was, (d) that they were a very ill-natur'd Sort of Men, churlish and morose in their Behaviour to each other, but cruel and savage to all besides. (e) Their Number was the fewest of all Sects of the *Jews*; but they were Men of the best Quality, and the greatest Riches among them. And it is too often found, that those who abound most in the Things of the World, are the forwardest to neglect and disbelieve the Promises of a better. All those that were of the greatest Power and Riches among the *Jews*, being cut off in the Destruction of *Jerusalem* by the *Romans*, this whole Sect seems then to have perished with them. For we find no Mention made of them, as a Sect in Being, for many Ages after, till their Name was revived again in the *Karraites*, which is the next Sect of the *Jews*, that I am to give an Account of.

III. These (f) *Karraites*, though in the Way of Reproach they are called *Sadducees* by the other *Jews*, yet agree with them in nothing else, but in rejecting all Traditions, and adhering only to the written Word. Here indeed the *Sadducees* first began, but afterwards went further into those impious Doctrines above described, which the *Karraites* have not. For in all other Matters they agree with the other *Jews*, neither do they absolutely reject all Traditions, but only refuse to allow them the same Authority,

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(b) ——— *Antiq.* xiii. 5, 9. & *de bello Judaico*, II. 8, 14.

(c) ——— *Antiq.* xx. 9, 1.

(d) *Josephus de bello Judaico*, II. 8, 14.

(e) ——— *Antiq.* xiii. 10, 6. & xviii. 1, 3.

(f) Vide *Buxtorfii Lexicon Rabbinicum*, pag. 2112, 2113, &c. *Morini exercitationes Biblicas*, lib. 2. Exercit. 7. *Hottingeri Thesaurum*, pag. 40. *Drusium de tribus Judæorum sectis*, lib. 3. cap. 15. *Scaligeri Elench. Trihæres.* cap. 2.

as they do to the written Word. They are content to admit them as the Opinions of the former Doctors, as human helps for the interpreting and the better understanding of the written Word, as far as they shall find them conducive thereto, but not to equal them to the written Word itself, which all the other *Jews* do. For as to these other *Jews*, I have shewn in the former Part of this History, how they hold, that besides the written Law there was also given to *Moses*, from the Mount *Sinai*, an Oral Law of the same Authority with the former; under this latter they comprehend all their Traditions, and therefore thinking themselves under the same Obligation to observe them as the written Word itself, or rather a greater. For they observe not the written Word any otherwise than as interpreted by their Traditions. And therefore, having in process of Time gathered all these Traditions into that voluminous Book called their *Talmud*, they required the same Deference and Veneration to be paid that Book, as to the Holy Scriptures themselves; founding all their Articles of Faith upon its Dictates, and regulating their Practice in all Things according to the Directions and Precepts that are therein. This Book was published about the Beginning of the sixth Century after *Christ*. But when it came to be scan'd and examin'd by such as were Men of Sense and Judgment among them, they not being able to conceive how such Trash, Nonsense, and incredible Fables, as they found heap'd up therein, could come from God, were so shock'd hereby, that they could not give up their Faith to it; but reserving that wholly to the written Word of God, received the other only as a Work of human Composure, to be used only as an Help for the interpreting and explaining the written Word, in such Passages of it where it should be found conducive thereto: And for some Time their Dissent on this Point went on without making any Breach or Schism among them, till about the Year of our Lord 750. But then *Anan*, a *Jew* of *Babylonia*, of the Stock of *David*, and *Saul* his Son, both learned Men in their Way, having openly declared for the written Word only, and publicly disclaimed and condemned all Manner of Traditions, excepting such alone as agreed therewith, this forthwith produced a Rent and a Schism among them, so that they became divided into Parties, the one standing up for the *Talmud* and its Traditions, and the other rejected and disowned both, as containing, in their Opinion, the Inventions of Men, and not the Doctrines and Commands of God. Those who stood up for the *Talmud* and its Traditions being chiefly the Rabbi's, and their Scholars and Followers, hence this Party had the Name of *Rabbinists*, and the other being for the Scripture only, which in the *Babylonish* Language is called *Kara*, from hence they had the Name of *Karaites*, which is as much as to say *Scripturarians*; under which two Names the Controversy

very was thenceforth carried on between them, and continues even to this Day. The *Jews* (g) tell us, that the Cause of this Schism was wholly from the Ambition and Disgust of *Anan*: That being put by from the Degree of (h) *Gaon*, and also at another Time from being chosen (i) *Echmolotarch*, or Head of the Captivity at *Babylon*, to which he had a Pretence, as being of the Seed of *David*, to be revenged for these two Repulses they say, he made this Division among the People. This Sect is still in Being, and those that are of it are reckoned Men (k) of the best Learning, and of the best Probity of the *Jewish* Nation. There are very few of them if any at all in these *Western* Parts. The most of them are to be found in *Poland*, *Russia*, and the *Eastern* Countries. In the Middle of the last Century there was an Account taken of their Numbers, whereby it appears, that (l) there were of them in *Poland* 2000, at *Cassa* in *Tartaria Crimæa* 1200, at *Cairo* 300, at *Damascus* 200, at *Jerusalem* 30, in *Babylonia* 100, in *Persia* 600. But all these put together make but a small Number in respect of the great Bulk of those that are on the other Side. They (m) read the Scriptures and their Liturgies every where both publickly and privately in the Language of the Country in which they dwell. At *Constantiople* they have them in *Greek*, at *Cassa* in *Turkish*, in *Persia* in the *Persian* Language, and in *Arabic* in all Places, where *Arabic* is spoken as the vulgar Tongue.

IV. But (n) the greatest Sect of the *Jews* was that of the *Pharisees*. For they had not only the *Scribes*, and all the learned Men in the Law of their Party; but they also drew after them all the Bulk of the common People. They differed from the *Samaritans*, in that, besides the Law, they received the Prophets,

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(g) *R. Abraham Ben David* in *Cabbala Historica*. *Zacutus* in *Juchasin*. *David Gantz* in *Zemach David*.

(h) *Gaon* was a Title to which their highest Doctors were in those Times promoted.

(i) The *Echmalotarcha* was the Head of the Captivity in *Babylonia*, and the same in that Province that the *Alabarcha* was in *Alexandria*, that is, one chosen among the *Jews*, to whom they submitted to be judged, and governed according to their Law. And such an one they had over them here in *England* under the first *Norman* Kings, who was licensed by them for this Office by the Name of *Episcopus Judæorum*, see *Selden's Marmora Arundeliana*.

(k) *Scaliger* in *Elencho Trihæref*. cap. 2.

(l) *Hottingerus* in *Thesauro Philologico inter addenda*, pag. 583.

(m) *Hottinger*. *ibid*.

(n) *Josephus Antiq.* xiii. 10, 5. & 10, 6. xviii. 1, 2, & 2, 1, & de bello *Judaico*, I. 5, 2.

the Hagiographa, and the Traditions of the Elders; and from the *Sadducees* not only in these Particulars, but also in their Doctrines about a future State, and the Resurrection of the Dead, and about Predestination and Freewill.

For as to the first of these, it is said in Scripture, That, *(o)* *whereas the Sadducees say, that there is no Resurrection, neither Angel, nor Spirit, the Pharisees confess both*, that is, first, that there is to be a Resurrection from the Dead, and 2dly, that there are Angels and Spirits. But from *Josephus's* Account one might suspect, *(p)* that this Resurrection of theirs was no more than a *Pythagorean* Resurrection, that is, a Resurrection of the Soul only by its Transmigration into another Body, and being a-new with it. But from this Resurrection they excluded all that were notoriously wicked. For of such their Notion was, that their Souls as soon as separated from their Bodies were transmitted into a State of everlasting Woe, there to suffer the Punishment of their Sins to all Eternity. But as to lesser Crimes their Opinion was, that they were punished in their Bodies, which the Souls of those that committed them were next sent into. And according to this Notion was it, that *Christ's* Disciples asked him in the Cause of the Man, that was born blind, *John ix. 2. Who did sin, this Man or his Parents, that he was born blind?* For this plainly supposeth an antecedent State of Being, otherwise it cannot be conceived, that a Man could sin before he was born. And when the Disciples told *Christ*, *Matth. xvi. 14.* that some said of him, that he was *Elias*, and others *Jeremias*, or one of the Prophets, this can be understood no otherwise, but that they thought, according to the Doctrine of Transmigration of Souls, that he was come into the World with the Soul of *Elias*, or of *Jeremias*, or of some of the old Prophets transmitted into him, and born with him. These two Instances put together plainly prove what *Josephus* saith, that is, that the Resurrection held by the *Jews* in those Times might be no other than a *Pythagorean* Resurrection of the same Soul in another Body. But when *Christ* came, *Who brought Life and Immortality to light*, he first taught the true Resurrection of the same Body and Soul together, and in later Times the *Jews* have taught it in the same Manner as he did. For all their Books now extant speak of the Resurrection of the Dead, and the last Judgment thereon to follow, no otherwise, in the main Particulars, than the Christians do.

As to what the *Pharisees* held of Predestination and Freewill, it is hard to say what their Doctrine was as to this Matter; for according

(o) *AAs* xxiii. 8.

(p) *De bello Judaico*, II. 8, 14.

ording (q) to *Josephus*, they held absolute Predestination with the *Essens*, and Freewill with the *Sadducees*, jumbled both together; for they ascribed to God and Fate all that is done, and yet left to Man the Freedom of his Will: But how they made these two apparent Incompatibles consist together is no where sufficiently explained; perchance they meant no more than that every Man freely chuseth, what he is unalterably predestinated to; but if he be predestinated to that Choice, how freely soever he may seem to chuse, certainly he hath no Freewill, because he is, according to this Scheme, unalterably necessitated to all that he doth, and cannot possibly chuse otherwise.

But the main distinguishing Character of this Sect, was their Zeal (r) for the Traditions of the Elders, which they derived from the same Fountain with the written Word itself, pretending both to have been delivered to *Moses* from Mount *Sinai*; and therefore they ascribed equally to both the same Authority. How these Traditions had their Rise after the Time of *Ezra*, I have (s) already shewn. This Sect of Men (who made it their main Business to propagate them, and promote their Observance) had its Birth at the same Time with them, and they grew up together, till at length they came to such a Maturity and Ascendency, that the traditional Law swallowed up the written Law, and these who were the Propagators of it became the whole Bulk of the *Jewish* Nation. *Matthew* xv. 1 — 6. *Mark* vii. 3, 4. These Men, (t) by Reason of their Pretences to a more nice and rigorous Observance of the Law according to their Traditions, which they had super-added to it, looked on themselves as more holy than other Men, and therefore separated themselves from those, whom they thought Sinners, or Prophane, so as not to eat nor drink with them; *Matt.* ix. 2. *Luke* v. 30. and xv. 2. and hence from the *Hebrew* Word *Pharas*, which signifieth to separate, (u) they had the Name of *Pharisees*, which is as much as to say *Separatists*; and altho' their chiefest Separation was from the common People, whom they called *Am Haaretz*, i. e. *The People of the Earth*, and reckoned them no other than as the Dung thereof, yet by Reason of their hypocritical Pretences to greater Righteousness than others, in the Observance of the Law, they (w) drew the common People after them, they being above all other in their high Esteem and Veneration.

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(q) *Antiq. ubi prius. de Bello Judaico ubi prius.*

(r) *Antiq. ubi prius.*

(s) Part I. Book V.

(t) *Antiq. ubi prius. & de Bello Judaico ubi prius.*

(u) *Buxtorfi Lexicon Rabbinicum* 1851, 1852. *Lightfoot* Vol. I. pag. 656. *Drusius* de tribus Sectis *Judaicorum* lib. 2. cap. 2, and 3.

(w) *Antiq. ubi prius.*

tion. This Hypocrisy our Saviour frequently chargeth them with, *Matthew* xxiii. 13 — 33. *Luke* xi. 39 — 52. as also with their making the Law of God of none Effect by their Traditions. *Matthew* xv. 6. Several of these Traditions he particularly mentioned and condemned, as appears in the Gospels, but they had a vast Number more: To go through them all would be to transcribe the *Talmud*, a Book of twelve Volumes in Folio: For the whole Subject of it is to dictate and explain all those Traditions, which this Sect imposed to be received and observed; and altho' many of them are very absurd and foolish, and most of them very burthensome and heavy to be born, yet this Sect hath devoured all the rest, they having had for many Ages none to oppose them among that People, saving only those few *Karraites* I have mentioned: For excepting them only, the whole Nation of the *Jews*, from the Destruction of the Temple to this present Time, have wholly gone in unto them, and received all their Traditions for divine Dictates; and to this Day observe them with much greater Regard and Devotion, than the written Word itself. So that they have, in a Manner, for the Sake of their Traditions annulled all the Holy Scriptures of the *Old Testament*, and set up the *Talmud* to be their *Bible* in their Stead; for this they now make to be the whole Rule of their Faith and Manners; so that it is now only according to the Traditions of the *Pharisees*, not according to the Law and the Prophets, that the present *Jewish* Religion is wholly formed, whereby they have corrupted the old *Jewish* Religion, just in the same Manner as the Christian Religion has been corrupted in later Ages.

In Conjunction with the *Pharisees*, the *Scribes* are often mentioned in the Scriptures of the *New Testament*; but they were not a Sect, but a Profession of Men following Literature; they were of divers Sorts; for generally all that were any Way learned among the *Jews*, were in the Time of our Saviour and his Apostles, called *Scribes*; but especially those, who by Reason of their Skill in the Law and Divinity of the *Jews*, were advanced to sit in *Moses's* Seat, and were either Judges in their (x) Sanhedrims, or Teachers in their Schools or Synagogues. They (y) were mostly of the Sect of the *Pharisees*; most of the Learning of the *Jews* in those Times lying in their pharisaical Traditions, and their Way of interpreting (or we may rather say wresting) the Scriptures by them. And they being the Men, that dictated the Law both of Church and State, hence Lawyers and *Scribes* are convertible Terms in the

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(x) There were two Sorts of Sanhedrims among the *Jews*, one of 7 Persons in every City, and one for the whole Nation of 71 Persons sitting at *Jerusalem*.

(y) *Josephus de Bello Judaico ubi prius.*

Gospels, and both of them do there signify the same Sort of Men; for the same Person, who in *Matthew* xxii. 35. is called a Lawyer, is in *Mark* xii. 28. said to be one of the *Scribes*.

V. But how rigorous soever the *Pharisees* pretended to be in their Observances, the *Essens* outdid them herein; for being originally of the same Sect with them, they reformed upon them, and did set up for a much more severe, and perchance for a much more unblamable Rule of living, than the other did. (z) As to Fate and Freewill, their Opinion was for an absolute Predestination, without allowing to Man any Freewill at all, or any Liberty of Choice in any of his Actions: And as to the other grand Point of a future State, and the Resurrection from the Dead, they also differed from the *Pharisees* herein; for altho' they allowed the former, they denied the latter; their Doctrine being, (a) that the Souls of Men after their Death are transmitted into a State of Immortality, therein to live in everlasting Bliss or in everlasting Woe, according as their Actions have deserved, without ever any more returning either to their own, or any other Bodies for ever. Altho' our Saviour very often censured all the other Sects then among the *Jews*, yet he never spake of the *Essens*, neither is there any mention of them through the known Scriptures of the *New Testament*; tho' the Apostolical Constitutions mention them, but not under any bad Character, but only that they *observed the Rules delivered them by their Forefathers*. VI. 6. This proceeded, some think, from their retired Way of living; for their Abode being mostly in the Country, they seldom came to Cities; nor were they in our Saviour's Time ever seen at the Temple, or in a publick Assembly; and therefore not falling in the Way of our Saviour's Observation, for this Reason, say they, he took no Notice of them: But it is much more likely it was, that being a very honest and sincere Sort of People, without Guile or Hypocrisy, they gave no Reason for that Reproof and Censure, which the others very justly deserved. Their Way of living was very peculiar and remarkable: To give the Reader a through View of it, the best Way will be to lay it before him in the Words of *Josephus*, *Philo*, and *Pliny*, who are the ancientest Authors that speak of this Sect, and from whom all else is taken, that is said of it. The Words of *Josephus* concerning the *Essens*, are as follow.

“(b) The *Essens* are *Jews* by Nation, and a Society of Men
 “friendly to each other, beyond what is to be found among any
 “other People: They have an Aversion to Pleasure, in the same
 “Manner as to that which is truly evil: To live continently and
 “keep

(z) *Antiq. ubi prius. & de Bello Judaico ubi prius.*

(a) *De Bello Judaico ibid.*

(b) *De Bello Judaico ubi prius.*

“ keep their Passions in Subjection, they esteem a Virtue of the
 “ first Rate; Marriage they have in no Esteem, but taking other
 “ Men’s Children, while they are yet tender and susceptible of
 “ any Impression, they treat them as if they were of their own
 “ Flesh and Blood, and carefully breed them up in the Institutions
 “ of their Sect. However, they are not absolutely against Mar-
 “ riage in others; for that would be to take away the Succession
 “ and Race of Mankind; but being aware of the Lasciviousness
 “ of Women, they are persuaded that none of them can keep
 “ true Faith to one Man.

“ They have Riches in great Contempt: And Community of
 “ Goods is maintained among them in a very admirable Manner;
 “ for not any one is to be found among them possessing more than
 “ another, it being a fixed Rule of their Sect, that every one,
 “ who enters into it must give up all his Goods into the publick
 “ Stock of the Society, so that among the whole Number none
 “ may be found lower than another by Reason of his Poverty, or
 “ any on the other Side elated above the rest by his Riches; for
 “ every Man’s Goods being cast into common, they are all enjoy-
 “ ed as one Possession among Brethren in the same Family for each
 “ Man’s Use.

“ They look on it as a Disparagement (c) to make use of Oil,
 “ so that if any one of them should happen to be anointed against
 “ his Will, they wipe it off immediately, and cleanse their Body
 “ from it: For not to be nice in the Care of themselves they
 “ esteem as a commendable Thing; and they always go habited in
 “ white Garments.

“ They have Stewards chosen for the Management of their com-
 “ mon Stock, who in common provide for all according as every
 “ Man hath need: They do not all live together in one City, (d)
 “ but in every City several of them dwell; these give Reception
 “ to all Travellers of their Sect, who eat and drink with them as
 “ freely as of their own, going in unto them, tho’ they never saw
 “ them before, in the same Manner, as if they had been of their
 “ long Acquaintance. And therefore, when they take a Journey
 “ any where, they carry nothing with them, but Arms for their
 “ De-

(c) Anointing with Oil was much in Use in the *East* in those Times, especially after the Use of the Bath; and those who were most delicate anointed themselves with perfumed Oil: But the *Essens* rejected all anointing, as effeminate.

(d) By what is after said, they seem to have been distributed into Sodalities, and to have in every Place where they dwelt, one or more of those Sodalities according to their Number; and within these Sodalities to have lived together according to all the Rules of their Order, that is, every one in that Sodality, to which he belonged.

“ Defence against Thieves. In every City they have one principal Person of their Society, appointed Procurator, to take Care of all Strangers that come thither of that Sect, who provideth them with Cloaths, and all other Necessaries, that they shall be in Want of: Their Garb and Gesture of Body is always such, as resembles that of Children under the Fear and Discipline of their Masters; they never change their Cloaths or Shoes, till they be worn out, and made unfit by Time for any further Use; they neither sell nor buy any thing among themselves, but every one gives of that which he hath to him that wanteth, and on like Occasion again receives in return hereto whatsoever the other hath, that he stands in Need of; and altho’ there be no such Retribution, yet it is free for every one to take of whomsoever of the Sect he shall think fit, all whatsoever he stands in want of.

“ They are, in what pertaineth to God, in an especial Manner religious; for before the Sun be risen they speak of no common worldly Matter; but till then offer up unto God their Prayers, in ancient Forms received from their Predecessors, supplicating particularly in them, that he would make the Sun to rise upon them: After this, they are sent by their Superiors (e) each to work in the Employments they are skilled in, wherein they having diligently laboured till the fifth Hour (that is, till eleven in the Morning) they then assemble again in one Place together; and each having a Linnen Garment to put about him they wash themselves in cold Water: After this Lustration, they go into a private Room, where no one that is not of their Sect is permitted to enter. And being thus purified they go into a Refectory or Dining-room, with the same Behaviour as into an Holy Temple; where being set in Silence, the Baker lays before every Man his Loaf of Bread, and the Cook in like Manner serves up to each of them his Dish, all of the same Sort of Food: The Priest then says Grace before Meat, and it is not lawful for any to taste the least Bit before Grace be said; and after Dinner they say Grace again, and thus they always begin and end their Meal with Praise and Thanksgiving to God, as the Giver of their Food. After this, they quit the Habits which they last put on, looking on them as in some Measure sacred, and then again betake themselves each Man to his Work till the Evening, when returning again to the same Place they take their Supper in the same Manner, as they had their Dinner, their Guests sitting at Meal with them, if so it happen, that there
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(e) Thus the old *British* Monks of *Bangor* in *Wales* were all maintained by the daily Labour of their own Hands. See *Bede's Ecclesiastical History* lib. 2. cap. 2.

“ are any such they present in the Place ; no Noise or Tumult
 “ ever disorders the House where they are ; for when they are
 “ met together, they speak only as each is allowed his Turn.
 “ This Silence appears to others, who are not of their Sect, as a
 “ Thing of venerable and sacred Regard. All this is the Effect of
 “ a constant Course of Sobriety, in their moderating their eating
 “ and drinking only to the End of sufficing Nature.

“ Altho’ in all other Matters they do nothing without the Al-
 “ lowance of their Superiors, yet in two Cases, that is, in Offi-
 “ ces of Assistance, and in Offices of Mercy they are permitted
 “ to have free Power, each Man to do as he shall see Cause for it ;
 “ for to yield Assistance to those that are worthy of it, whenever
 “ they stand in Need thereof ; and to be charitable in giving Food
 “ to the Poor, that want it, is what is allowed to all of them with
 “ full Liberty ; but to give any thing to their Relations without
 “ the Consent and Allowance of their Governors, is utterly for-
 “ bidden among them.

“ They dispense their Anger with Justice, and are great Curb-
 “ ers of their Passions, steady Keepers of their Faith, constant
 “ Labourers for Peace, and every Word with them is of greater
 “ Force than an Oath with other Men ; they avoid taking any
 “ Oath at all, looking on it as worse than Perjury ; they say he
 “ is already condemned as a faithless Person, who is not to be be-
 “ lieved without calling God to witness. They are in an extra-
 “ ordinary Manner studious of the Writings of the Ancients, se-
 “ lecting out of them such Things especially, as are beneficial ei-
 “ ther to the Bodies or Souls of Men. Hence, in order to the
 “ Cure of Diseases, the Nature of medicinal Roots, and Property
 “ of Stones, are searched into by them.

“ When any desire to enter into their Sect, they are not imme-
 “ diately admitted, but are kept *without* a whole Year, during
 “ which Time, they put all of them that are of this Class of *No-
 vices*, under the same Discipline, or Rule of living, giving to
 “ each of them a small Pick-ax, the Linnen Garment abovemention-
 “ ed, and a white Suit of Cloaths. After they have during all
 “ this Time given through Proof of their Continence and Tem-
 “ perance, they are received into a nearer Conversation and Rule
 “ of Life with them, and partake of their holier Water for their
 “ Purification : However, they are not admitted as yet to their
 “ common Table, and full Fellowship with them ; but after their
 “ having given this Proof of their Continence for one Year, they
 “ make Trial of their Manners for two Years longer, and then,
 “ if they appear worthy, they give them full Admission into their
 “ Society.

“ But before they are admitted to eat at the common Table,
 “ they strictly bind themselves by solemn Vows, first to worship
 “ and

“ and serve God, and next in all Things to do that which is just
 “ towards Men, not willingly to wrong any one, no not tho’ he
 “ should be commanded so to do; always to detest wicked Men,
 “ and to side with and help all those that are just and good;
 “ ever to keep Faith inviolable with all Men, especially with
 “ Princes (for no one comes to have Rule and Government over
 “ us, but by God’s Appointment) That if it shall happen, that
 “ they be called to any Station of Government, they will not
 “ abuse their Power to the wronging of any under them, nor di-
 “ stinguish themselves from them by their Habit or more splendid
 “ Dress of Apparel; always to love Truth, and to convince and
 “ reprove all that are Liars; to keep their Hands from stealing;
 “ and to keep their Minds clear from the Taint of any unjust
 “ Gain; that they will not conceal from any of the Society the
 “ Mysteries of their Sect, nor communicate them to any other,
 “ no not tho’ they should be forced to it for the saving of their
 “ Lives. And moreover, they further Vow to deliver to none of
 “ their Brethren any of their Doctrines otherwise than as they
 “ have received them; to abstain from all Theft, and to (f) pre-
 “ serve with equal Care, the Books containing the Doctrines of
 “ their Sect, and the Names of the Angels or Messengers, by
 “ whose Hand they were written, and conveyed to them: And
 “ by such Vows do they bind, and secure all those, that enter in-
 “ to their Society, to be ever steady and firm to all the Laws and
 “ Rules of it.

“ Such as they find guilty of any enormous Crime they expel
 “ out of their Society; and those who fall under this Sentence of-
 “ ten perish by a most lamentable Death; for they are so bound
 “ up by the Laws of that Society, and the Vows which they have
 “ made to keep them, that they cannot receive any Food, but
 “ from those of their Sect; so that they are forced, when thus
 “ expelled, to feed like Beasts on the Herbs of the Field till their
 “ Bodies being consumed for want of Nourishment, they are fa-
 “ mished to Death. Wherefore, often commiserating their Case
 “ they have received them again, when ready to expire, thinking
 “ that they have suffered Punishment enough for their Crimes,
 “ when thus brought by it even to the Gates of Death.

“ In their Administration of Justice they are most exact and
 “ just; they never give Sentence, but when there are an Hundred
 “ at least present, and what is then decreed by them remains irre-
 “ vocable. Next to God they have the highest Veneration for
 “ their Legislators, making it no less than Death to speak evil of
 “ them: To yield to the Sentiments of their Elders, and submit
 “ to

(f) Gr. Συτηρήσειν ὁμοίως τάτε τῆς κείσεως ἀντῶν βιβλία, καὶ τὰ
 τῶν Ἀγγέλων ὀνόματα.

“ to what is determined by the major Part of their People, they
 “ hold to be a Thing commendable, and what ought to be done:
 “ When any ten of them sit together, no one of them speaks,
 “ but with the Consent of the other nine: When they are in
 “ Company, they are carefully to avoid spitting into the Middle
 “ before them, or on the Right Hand.

“ In abstaining from all Manner of Work on the Sabbath-day,
 “ they distinguish themselves above all other *Jews*; for they do
 “ not only make ready their Sabbath-day's Meal the Eve before,
 “ that they may not do so much as kindle a Fire on that Day;
 “ but also tie themselves up so strictly to the Observance of it,
 “ that they do not then dare to move a Vessel out of its Place, or
 “ so much as (g) go to Stool for the Ease of Nature. On all
 “ other Days, when they ease themselves, they dig a Pit of a Foot
 “ deep with an Iron Instrument, which they always carry about
 “ with them (that is, the small Pick-ax which is abovementioned,
 “ to be given to all their Novices) and then encompassing their
 “ lower Parts carefully with their Garment, that they may not
 “ offer any Injury or Offence to the divine Splendor; they set
 “ themselves over the said Pit, and so discharge themselves into it,
 “ and then cover it over with the Earth afore digged out of it:
 “ And this they always do, chusing the secretest Places for it.
 “ And altho' this be no more than the natural voiding of bodily
 “ Excrements, yet it is their Usage to wash themselves after it, as
 “ after some great Pollution.

“ They are divided, according to the Time that they have been
 “ in this ascetic Manner of Life; into four different Classes, one
 “ above another, and every one of a senior Class, thinks all of
 “ the inferior Classes so much beneath him, that if he happen to
 “ touch any one of them, he washeth after it, in the same Manner
 “ as if he had touched one of another Nation: They are long
 “ Livers, so that many of them arrive to the Age of an Hundred
 “ Years; which is to be ascribed to their simple and plain Manner
 “ of feeding, and the Temperance and good Order which they
 “ observe in that and in all Things else.

“ They are Contemners of Adversity, and overcome all Suffer-
 “ ings by the Greatness of their Mind, insomuch that they esteem
 “ Death itself, when it is to be undergone on an honourable Ac-
 “ count, better than Immortality: Of the Firmness of their Mind
 “ in

(g) What was commanded the *Jews* while in the Camp, *Deuteronomy*
 xxiii. 12, 13. These *Effens* thought to be always obligatory upon them in
 all Places; and therefore thinking they ought not to do so much Work on
 that Day, as to dig the Pit there commanded, they never on that Day
 went to Stool, but abstained from it till the next Day, how much soever
 Nature called for Ease in this Case.

“ in all Cases, the War which we had with the *Romans*, hath
 “ given sufficient Proof, in which, tho’ they were tortured, rack-
 “ ed, burnt, had their Bones broken, and were made to undergo
 “ the Sufferings of all the Instruments of Torments, that they
 “ might thereby be brought to speak ill of their Lawgiver, and
 “ eat of those Meats that are prohibited, yet they always stood
 “ firmly out to do neither of them; neither did they ever endea-
 “ vour to mollify or appease the Rage of their Tormentors towards
 “ them, or shed one Tear in their Sufferings; but laughed while
 “ under their Torments; and mocking those, who were the Ex-
 “ ecutioners of them, cheerfully yielded up their Souls in Death,
 “ as firmly believing, that after that they should live in them for
 “ ever.

“ For this Opinion is delivered among them, that the Bodies of
 “ Men are mortal, and that the Substance of them is not perma-
 “ nent, but that their Souls being immortal remain for ever; that
 “ coming out of the subtlest and purest Air, they are enveloped
 “ and bound up in their Bodies, as in so many Prisons, being at-
 “ tracted to them by certain natural Allurements; but that after
 “ they get out of those corporal Bonds, being as it were freed
 “ from a long Servitude, do rejoice thereon, and are carried aloft.
 “ And they affirm, agreeable to the Opinion of the *Greeks*, that
 “ for the Souls of good Men, there is ordained a State of Life in
 “ a Region beyond the Ocean, which is never molested, either
 “ with Showers, or Snow, or raging Heats, but is ever refreshed
 “ with gentle Gales of Wind constantly breathing from the
 “ Ocean: But to the Souls of the wicked, they assign a dark and
 “ cold Place for their abode, filled with Punishments which shall
 “ never cease; and it seems to be according to the same Notion,
 “ that the *Greeks* assign to their valiant Men, whom they call *He-
 ro’s*, and *Demi-god’s*, the fortunate Islands for their Habitation,
 “ but to the Souls of wicked Men, the Regions of the Impious in
 “ Hell. And hence it is that they have devised their Fables of
 “ several there punished, as *Sisyphus*, and *Tantalus*, and *Ixion*, and
 “ *Tityus*, laying down in the first Place, that the Souls of Men
 “ do live for ever, and next, applying this Doctrine for the En-
 “ couragement of Virtue, and the Discouragement of Vice and
 “ Wickedness; for good Men are made better in their Lives, by
 “ the Hopes of Honour for the Reward of it after Death, and evil
 “ Men are restrained from the Impetuosity of their Course in
 “ Wickedness by Fear, while they expect, that tho’ their evil
 “ Deeds escape Observation in this Life, yet after Death, they
 “ must undergo everlasting Punishments for them. This is the
 “ Divinity which the *Effens* teach concerning the Soul, proposing
 “ thereby, a Bait of inevitable Allurement to all that have tasted
 “ of their Doctrine.

“ There

“ There are some of this Sect who take upon them to foretell
 “ Things to come, being bred up from their Childhood in the
 “ Study of their sacred Books, and the Sayings of the Prophets,
 “ and also in the Use of various Purifications to qualify them for
 “ it; and it is very seldom found that they fail in what they
 “ foretell.

“ And there are another Sort of *Essens*, who in their Way of
 “ living, and in the Usages and Rules of their Orders exactly
 “ agree with the others, excepting only that they differ from them
 “ in their Opinion about Marriage; for they reckon, that those
 “ that do not marry cut off a great Part from the Number of the
 “ Living, that is, out of the Succession of the next Generation,
 “ especially if all should be of their Mind; for then the whole
 “ Race of Mankind would be soon extinguished: But of those
 “ Women, whom they marry, they make Trial for the Term of
 “ three Years, before they contract with them, and if through
 “ all that Time they find, by the constant regular Order of their
 “ natural Courses, that they are of Health fit to bear Children,
 “ they then marry them, but they never lie with them after they
 “ are found to be with Child, shewing thereby, that they do not
 “ marry to gratify Lust, but only for the Sake of having Child-
 “ ren. When their Women go to wash themselves, they have
 “ the like Linnen Garment to put about them, which is above-
 “ mentioned, to be given to the Men for the same Purpose; and
 “ such are the Usages and Manners of this Sect.

Thus far *Josephus*, in his Book of the Wars of the *Jews*; in
 his Book of their Antiquities, which he wrote eighteen Years after
 the former, he says further of them as followeth. “ (b) Among
 “ the *Jews* there have been three Sorts of Sects from Times of
 “ old: The *Essens*, and the *Sadducees*, and the third Sect, which
 “ are called *Pharisees* — The Doctrine of the *Essens* ascribes to
 “ God the ordering and governing of all Things; they teach,
 “ that the Souls of Men are immortal; they hold, that the At-
 “ tainment of Righteousness and Justice is to be endeavoured after
 “ above all Things: They send their Gifts to the Temple, but
 “ they offer no Sacrifices there, by Reason of the different Rules
 “ of Purity, which they have instituted among themselves; and
 “ therefore, being excluded the common Temple they sacrifice
 “ apart by themselves, otherwise, they are in their Manners and
 “ Course of Life the best of Men; they imploy themselves whol-
 “ ly in their Labour of Agriculture; their Righteousness is wor-
 “ thy of Admiration above all others that pretend to Virtue; in
 “ which they do by no Means give Place to any, whether *Greeks*
 “ or *Barbarians*, no not in the least; they have been long under
 “ En-

(b) *Josephus* Antiq. ubi prius.

“ Engagements, never to be hindered by any thing in their diligent Study and pursuit after it ; their Goods are all in common, and he that is rich hath not the Enjoyment of the Things of his House any more than he that hath nothing at all : And they that live after this Manner are in Number about four Thousand Men ; they neither marry Wives, no endeavour after the Possession of Servants ; their Opinion of the latter being, that it leads to Injustice, by invading the common Liberty of Mankind ; and of the other, that it gives Matter for Trouble and Disturbance. Wherefore, living by themselves, they mutually make use of the Service of each other ; they chuse good Men out of the Number of their Priests to be the Receivers of their Incomes, and the Managers of the Fruits which their Lands produce, for the providing of them with Meat and Drink.

There is also Mention made of them by *Josephus* in another Place, that is, in the fifth Chapter of the thirteenth Book of his Antiquities, but there he speaks only of their Opinion about Fate. His Words in that Place are, that they hold, that Fate governs all Things, and that nothing happens to Man, but by its Appointment.

Philo the Jew is the next, or indeed the first, that speaks of them ; for he wrote before *Josephus*, being by much the older of the two ; for *Josephus* was not born till (i) the first Year of the Reign of *Caligula* the Roman Emperor, A. D. 37. Whereas, *Philo* was at that Time advanced in Years : For it was not much above two Years after, that *Philo* was sent as Head of an Embassy to that Emperor from the *Alexandrian Jews*, as a Person, that by his Age and Experience was best qualified for that difficult Undertaking : But *Josephus* being best acquainted with their Sect, as having lived in *Judæa*, and been there for some Time (k) conversant among them, and under their Discipline, was best qualified to write a true and exact Account of them, and therefore I have begun with that which he hath given us ; for *Philo* being a Jew of *Alexandria* knew nothing of the *Essens* of *Judæa*, but what he had by Hearsay ; but with the *Essens* of *Egypt* he was indeed much better acquainted ; for altho’ the principal Seat of them was in *Judæa*, yet there were also of them in *Egypt*, and in all other Places where the *Jews* were dispersed ; and therefore *Philo* distinguished this Sect into the *Essens* of *Judæa* and *Syria*, and the *Essens* of *Egypt* and other Parts : The first he called Practical *Essens*, and the others he calls Therapeutic or Contemplative, and of each he gives the Accounts that follow.

(i) *Josephus* in libro de Vita sua.

(k) *Josephus* ibid.

“(1) Among the *Jews* who inhabit *Palestine* and *Syria*, there are some whom they call *Essæans*, being in Number about (m) four Thousand Men according to my Opinion; they have their Name, by Reason of their Piety, from the *Greek Word* *Ὅσιος*, which signifieth *Holy*, tho’ the Derivation from thence be not made according to the exact Rule of Grammar. And whereas, they are most religious Servers and Worshippers of God, they do not sacrifice unto him any living Creature, but rather chuse to form their Minds to be holy, thereby to make them a fit Offering unto him. They chiefly live in Country Villages, avoiding Cities by Reason of the Vices that are familiar among Citizens, being sensible, that as the breathing in a corrupted Air doth breed Diseases, so the conversing with evil Company often makes an incurable Impression upon the Souls of Men.

“Some of them labour in Husbandry, others follow Trades of Manufacture, confining themselves only to the making of such Things as are the Utenfils of Peace, endeavouring thereby to benefit both themselves and their Neighbours. They do not treasure up either Silver or Gold, neither do they provide themselves with large Portions of Land out of a Desire of plentiful Revenues, but seek only after such Things as are requisite for the supplying of the Necessaries of Life: They are in a Manner the only Persons of all Mankind, who being without Money, and without Possession (and this by their own Choice, rather than by the want of good Fortune) yet reckon themselves most rich, judging their needing little, and their being contented with any thing, to be (as really it is) a great Abundance: You shall not find any among their Handicrafts Men, that ever put an Hand to the making of Arrows, or Darts, or Swords, or Head-pieces, or Corsets, or Shields; neither do any among them make any Armour, or Engins, or any other Instruments whatsoever, that are made use of in War; nay, they will not make such Utenfils of Peace as are apt to be employed to do Mischief.

“Merchandizing, Trafficking, and Navigation, they never so much as dream of, rejecting them utterly as Incitements to Covetousness. There is no such Thing as a Servant among them, but they all mutually help and serve each other; they condemn the Domination of Masters over Servants, not only as unjust and prejudicial to Holiness, but also as impious and destructive of the Law of Nature, which bringing forth, say they, and nourishing all Men alike in the same Condition of Life, as a com-
mon

(1) *Philo Judæus* in libro cui *Titulus* omnis probus liber, pag. 678. Edit. Col.

(m) *Josephus* agrees with him in this Number. See above.

"mon Mother to all, hath made them all as Brothers to each other, and this not only in Word, but really and in Deed; but that treacherous Covetousness overthrowing their Kindred, hath produced Strangeness instead of Familiarity, and Enmity instead of Friendship.

"As to Philosophy, Logic they utterly relinquish to such as quarrel about Words, reckoning it as useless for the Attainment of Virtue; and natural Philosophy and all the Points thereof (excepting only so much as concerns the Being of God, and the original Production of all Things) they leave to those, who have Time to spare to treat of such Matters, reckoning it to be above the Power of Man to attain to a true Knowledge of them: But about *Ethics*, or moral Philosophy, they are much conversant, using therein the Guidance and Direction of their Country Laws, which are such as could never have come from the Mind of Man without a divine Inspiration. Herein they instruct Men as at other Times, so especially on the seventh Day; for the seventh Day is held holy by them, on which they desist from all other Work, going on that Day to their sacred Places, which they call Synagogues, where they sit in Order according to their Seniority or Standing in the Society, the Juniors taking Place below their Seniors, and all composing themselves with Decency for the hearing of the Word; then one taking the Bible reads out of it, and then another, being one of the most skilful, doth expound upon what hath been so read, passing over what is above his Knowledge; their Manner of expounding is mostly by Parables, according to the Way that hath been anciently in Use among them: They are instructed in Holiness, Righteousness, Justice, Œconomy, Politics, in the Knowledge of what is truly Good, and what is Evil, and what is indifferent; what is proper for them to chuse, and what on the contrary they ought to avoid. In which Course they make use of three Rules, judging of all Things according as they accord; 1, With the Love of God; 2, With the Love of Virtue; or 3, With the Love of their Neighbour. Of their Love to God they give a Multitude of Demonstrations; as for Instance, their constant and unalterable Course of Chastity their whole Life through, their abstaining from all swearing, their never speaking a Lie, and their always ascribing to God the Cause of all Good, and never making him the Author of that which is Evil. Of their Love to Virtue, they give Instances in their not being covetous, in their not being ambitious, in their renouncing of Pleasures, in their Continence, in their Patience, in their Plainness, in their needing little, in their being content with any thing, in their Modesty, in their Reverence for the Laws, in their Stability of Mind, and other such like Virtues.

“ And lastly, of their Love to their Neighbour, they give Instances in their Benevolence, in their equal Carriage to all, which is greater than can be well expressed, and in their holding all that they have in common, of which, it will not be unseasonable here to speak a little.

“ First therefore, no Man's House is properly his own, but every Man of the Sect, that shall come to it, hath an equal Interest therein; for as they live together in Sodalities, eating and drinking at the same common Table, so they there provide Entertainment for all of the Fraternity, that shall come thither to them from any other Place: There is one common Treasury belonging to them all, from whence the Expences of Cloaths and Provisions are furnished in common for all of the Community, according to the several Sodalities, into which they are distributed: Their Way of cohabiting together under the same Roof, of eating together of the same Victuals, and sitting together at the same Table, is such as is no where else to be found thus established, or any thing (*) like it. What they gain by their daily Labour they keep not to themselves, but bring it all into the common Stock, from whence, Provision is made for the Use and common Utility of all of the Sect: And if any among them fall sick, they do not neglect them, as such that can get nothing, but have all Things that are necessary for the recovering of them again to their Health, always ready provided for them out of the common Stock, so that they take hereof with all Freedom as plentiful as they shall think fit. Great Honour and Reverence is paid to the elder Men of the Society by the Juniors, who take Care of them in such Manner, as truly begotten Children do of their Parents, administering unto them both with their Hands, and their Counsels, with all plentifulness whatsoever may be necessary for their comfortable Support in their old Age.

Thus far *Philo*, concerning those whom he calls Practical *Essens*. Of those, whom he calls the Contemplative, (o) he saith as followeth.

“ Having spoken of the *Essens*, that lead a Practical Life, I come next to treat of those who embrace the Contemplative: The Men among them are called *Therapeutæ*, and the Women *Therapeutides*, agreeable to their Profession, either as they profess the Art of Physic (not that commonly practised, whereby the Bodies of Men are cured; but a much more valuable Phy-

(*) The Way of the *Lacedæmonians* in eating together at common Tables, and in set Companies, seems most like it. See *Plutarch* in the Life of *Licurgus*.

(o) *Philo* de Vita contemplativa pag. 688. Edit. Col. Allob.

“ sic, whereby they cure the Souls of Men of Diseases much
 “ more obstinate, difficult, and harder to be removed, those which
 “ they have brought upon themselves by Voluptuousness, Concu-
 “ piscence, Grief, Fears, Covetousness, Follies, Injustice, and
 “ by an innumerable Company of other Passions and Vices) or
 “ else they have this Name, because they have learnt from the
 “ Law of Nature, and the sacred Laws of the Holy Scriptures,
 “ (p) to worship and serve that Being, which is better than good,
 “ more uncompounded than the Number of one, and more an-
 “ cient than Unity itself.

“ They that enter into this Therapeutic Profession, do not do
 “ it as led thereto by any prevailing Custom, or by the Persuasion
 “ of others, but being wholly drawn to it by an heavenly Love,
 “ are under an Enthusiastic Impulse, in the same Manner as the
 “ *Bacchinals* and *Corybantes* in the Celebration of their Festivals,
 “ till they have attained to this their desired State of Contempla-
 “ tion, and thereon, as if they had done with this mortal Life,
 “ through their Desire after that which is immortal and ever
 “ blessed, they relinquish all their worldly Goods and Possessions
 “ to their Sons, or their Daughters, or their other Relations, de-
 “ livering to them the Inheritance thereof by a voluntary Choice:
 “ And if they have no Relations, then they give them to their
 “ Friends and Acquaintance — And when they have thus divested
 “ themselves of all their worldly Substance, as being now no lon-
 “ ger with-held by any Enticement, they flee from their Homes
 “ without any more looking back, leaving their Brothers, their
 “ Children, their Wives, their Parents, and all their Kindred,
 “ how numerous soever; as also the Society of their Friends and
 “ Countrymen, among whom they have been born and bred, be-
 “ cause their Conversation, should they still stay with them, would
 “ be a strong and powerful Allurement to draw them away from
 “ this Purpose.

“ They do not leave one City to go to another like miserable or
 “ wicked Servants, who having obtained of those that own them,
 “ to be sold to some other Person, gain thereby only the Change of
 “ Masters, not the Recovery of their Liberty; for all Cities, even
 “ those that are governed by the best Laws, are full of Tumult
 “ and Trouble, which no one, that hath addicted himself to this
 “ Way of Philosophy, can afterwards bear: And therefore, they
 “ rather chuse to make their Abode without the Walls of Cities,
 “ in Gardens, and Villages, and lone Country Habitations, seek-
 “ ing Solitude, not out of an affected Hatred to Mankind, but
 “ for the avoiding of the mixing with Men of different Manners,
 “ knowing it to be unprofitable and hurtful.

X x x 3

“ This

(p) For the Greek Word *Θεραπεύτης*, signifieth a *Worshipper*, and a
Servant, as well as a *Physician*.

“ This Sort of Men are disperſed throughout many (q) Parts of
 “ the World (for it is requiſite, that both *Greeks* and *Barbarians*
 “ ſhould partake of ſo excellent a Benefit) but *Egypt* abounds
 “ moſt with them throughout all its (r) Provinces, but moſt of all
 “ about *Alexandria*: But from all Places the principal Men of
 “ them retire, as into their own proper Country, into a Place,
 “ which they have near the Lake (s) *Maria*, ſituated upon a gen-
 “ tle riſing Hill very commodious for them, both for its Conve-
 “ nience in affording them there a ſafe Dwelling, and alſo for the
 “ whoſomneſs of its Air; the Houſes of thoſe, who there come
 “ together, are built in a very frugal and mean Manner, they
 “ having their covering fitted only for two neceſſary Things, that
 “ is, to keep them from the Heat of the Sun in Summer, and
 “ from the cold of the Air in Winter; neither are they built near
 “ each other, as in Cities; for this would be irkſome and diſplea-
 “ ing to Men deſiring and ſeeking after Solitude; neither are they
 “ far aſunder, becauſe they love at Times to converſe together,
 “ and alſo that they may the eaſier unite for their mutual Defence,
 “ if they ſhould happen at any Time to be invaded by Thieves.

“ Each of them hath in his Cottage a little Chappel, which they
 “ call *Semnéum*, or *Monafterium*, in which every one of them
 “ doth alone by himſelf perform all the Myſteries of an holy
 “ Life, bringing in thither at no Time, either Drink, or Meat,
 “ or any other of the Neceſſaries uſed for the Support of the Body,
 “ but only the Law and the divine Oracles of the Prophets, and
 “ Hymns, and ſuch other like Things, whereby Knowledge and
 “ Piety are increaſed and perfected: They have God in perpe-
 “ tual Remembrance, ſo that even in their Dreams, nothing elſe
 “ but the Beauties and Excellencies of the divine Powers run in
 “ their Phancies, inſomuch, that ſeveral of them, while they
 “ ſleep, do in their Dreams deliver many excellent Sayings of di-
 “ vine Philoſophy.

“ Their conſtant Uſage is to pray twice every Day, that is, in
 “ the Morning, and in the Evening: At the riſing of the Sun
 “ they pray, that God would give his Bleſſing upon the Day,
 “ that true Bleſſing, whereby their Minds may be filled with hea-
 “ venly Light; and at the ſetting of the Sun, that their Minds
 “ being wholly diſburthened of their Senſes and all ſenſible Things,
 “ may in its Retirements into itſelf find out Truth. All the In-
 “ terval

(q) That is, wherever the Helleniſtical *Jews* were diſperſed among
 the Nations of the World.

(r) Theſe Provinces were called *Νομὸς*.

(s) This Lake is called *Marcotis* by *Ptolemy*, and *Maréa* by *Strabo*. It
 lies near *Alexandria*, being thirty Miles broad, and an Hundred in Cir-
 cumference.

" terval of Time, from Morning to Evening, they spend in the
 " Study and Contemplation of divine Things ; for exercising them-
 " selves in the most Holy Scriptures, they philosophise upon them
 " after their Country Manner, expounding them allegorically ;
 " for they suppose, that the Words are only Notes and Marks
 " of some Things of mystical Nature, which are to be explained
 " figuratively.

" They have among them the Writings of some Ancients, who
 " being principal Leaders of their Sect, have left them many Mo-
 " numents of that Learning, which consists in dark and secret
 " Expressions, which they using as original Patterns do imitate
 " that Way of Study : And they do not only spend their Time
 " in Contemplation, but they also compose Songs and Hymns in
 " the Praise of God, of all Sorts of Metre and musical Verses,
 " which they write in grave and seemly Rhymes.

" Six Days of the Week they thus continue apart by themselves
 " in the little Chappel abovementioned, and there give themselves
 " wholly up to the Contemplation of divine Philosophy, without
 " going out of Doors, or as much as looking abroad all that Time.
 " On the seventh Day they meet together in a publick solemn
 " Assembly, and there sit down together according (t) to their
 " Seniority in a decent Manner, with both their Hands under
 " their Garment, that is, their Right Hand upon the Part be-
 " tween their Chin and their Breast, and the Left let down by
 " their Side : Then one of the best learned of them standing forth,
 " discourseth to them with a grave composed Countenance, and a
 " grave serious Voice, speaking with Reason and Prudence, and
 " not making Ostentation of Eloquence, as the *Rhetoricians* and
 " *Sophists* now do, but searching into and expounding all Things,
 " with that exactness of Thought, as that it doth not only for
 " the present captivate the Ears, but by being thus heard enters
 " into the Soul, and there makes lasting Impressions upon it.
 " While this Person thus speaks, all the rest give Attention with
 " Silence, expressing their Approbation only with the Motions of
 " their Eyes and their Head.

" The Synagogue or common Place of Assembly, where they
 " meet every seventh Day, hath (u) two distinct Enclosures and
 " Apartments in it, the one assigned for the Men, and the other
 " for the Women : For it is their Custom, that the Women,
 " that

X x x 4

(t) This they reckon according to the Time of their Admission into the Society, not according to their Age.

(u) The Synagogues of the *Jews* are thus formed even to this Day ; their Women sitting together, in a Place enclosed apart from the Men ; as was the Case among the Primitive Christians also. *Constitut. Apost.* II. 57.

“ that are of the same Sect and Institution, should also be Audi-
 “ tors in these Assemblies. The Partition Wall, which separates
 “ these two Enclosures, is built up three or four Cubits high from
 “ the Ground, after the Manner of a Parapet, the rest lies open
 “ to the Top of the Room; all which, is thus contrived for the
 “ Sake of two Conveniences, the first to protect that decent Mo-
 “ desty, which is naturally belonging to the Female Sex; the
 “ other, that while they sit in that Auditory, they may easily
 “ hear what is there discoursed, nothing coming between to hin-
 “ der the Voice of him that speaketh from reaching to them.

“ Having laid Temperance as a certain Foundation in their
 “ Souls, they build thereupon all other Virtues. They take nei-
 “ ther Meat nor Drink before Sun be set; for they hold it requi-
 “ site to imploy the Day in the Study of Philosophy, and the Night
 “ in the making of necessary Provision for the Body; so that they
 “ allot the whole Day for the former, and only a small Part of
 “ the Night for the latter. Some of them, in whom is a more
 “ than ordinary thirst after Knowledge, forget to take any Suste-
 “ nance for (w) three Days together; and others there are, who
 “ are so delighted and fed with feasting on Wisdom, which gives
 “ to them of its Doctrine richly and plentifully, that they some-
 “ times hold out double the Time, and for six Days together
 “ scarce taste of any necessary Food, being nourished, as they say
 “ a Sort of Grasshoppers are, by the Air in which they live, the
 “ Melody of their Hymns, as I suppose, rendering the Want of
 “ Food easy and supportable unto them; they looking on the se-
 “ venth Day to be all Holy, and all Festival, do think it worthy
 “ of extraordinary Honour: On that Day, after having first taken
 “ due Care of their Souls, they refresh and nourish their Bodies,
 “ then relaxing to themselves their daily Labour, as they do to
 “ their working Cattle: They eat not any thing that is sumptuous
 “ or dainty, but only coarse Bread; their Sauce is only Salt, and
 “ they that are of a nicer Stomach mingle some Hyssop with it;
 “ their Drink is only Water from the River; and thus they ap-
 “ pease the two domineering Mistresses, which Nature hath sub-
 “ jected all Mankind to, that is, Hunger and Thirst, offering
 “ nothing to gratify them, but only what is necessary for the Sup-
 “ port of Life; for they only eat to assuage Hunger, and drink
 “ only to quench their Thirst, avoiding fulness of Stomach, as
 “ that which is hurtful both to Soul and Body.

“ And whereas, there are two Sorts of Coverings for the Body,
 “ that is, House and Cloaths, as to their Houses it hath been
 “ spoken

(w) *Philo* seems here to hyperbolize, it not being possible that Nature
 could be supported by any such long Fasts, as for six Days together, or
 three either.

“ spoken to before, that they are mean and built without Art,
 “ as made only to serve the present necessary Uses: So likewise as
 “ to their Cloaths, they have only such as are commodious to
 “ keep out Cold and Heat, they using for this Purpose, a thick
 “ coarse Garment instead of Furrs in the Winter, and a short
 “ Coat without Sleeves, or a Linnen Vestment in Summer.
 “ They universally exercise themselves in Modesty; and looking
 “ on Falsity to be the Mother of Arrogance, and Truth to be the
 “ Mother of Modesty, they hold each of them to have the Na-
 “ ture of a Fountain; for there flow from Falsity, say they, ma-
 “ ny various Sorts of Evils, and from Truth abundance of Good,
 “ both human and divine.

Thus far *Philo* of his Contemplative *Essæans*: He hath afterward
 a Description of their Behaviour at their great Festivals, which be-
 ing very long, should I give the whole of it, I should be too te-
 dious to the Reader, and I fear I have been too much so already
 concerning this Matter; I shall therefore here only add an Abstract
 of it as followeth.

These *Therapeutæ* or Contemplative *Essæans*, celebrate every (x)
 seventh Sabbath as a great Festival, when being called together by
 an Officer appointed for this Purpose, all of each Congregation met
 together in a common Hall; for they being divided into several di-
 stinct Congregations, each Congregation hath its distinct Hall, in
 which they meet together on all such Occasions: When they are
 come together on this Call, being all in white Garments, they
 range themselves in Order with great Gravity, and after having
 said Grace sit down taking their Place each after other, according
 to the Seniority of their Admission into the Sect; the Men sit on
 the Right Hand Side of the Hall by themselves, and the Women
 by themselves on the other Side; for these *Essæans* have Women also
 among them most of them of the elder Sort, and such only as
 have been Virgins from their Youth; they are not attended on at
 their Feasts by Servants, for they have none such, looking on Ser-
 vitude to be against the Law of Nature, according to which they
 say all Men are born free; and therefore, they are ministered to
 in all Things by Freemen, such as are of the Juniors of their So-
 ciety: Of these, some being chosen for every Ministration, ad-
 minister therein to the rest all Manner of Help and Service with
 the same Care and Affection, as Children do to their Parents:
 These

(x) The first great Festival among the *Jews* is their Passover; seven
 Weeks numbered from thence brings them to their Pentecost or Feast of
 Weeks; from thence, this Sect continued to number still seven Weeks on,
 and every seventh Sabbath was a new Festival with them; till by repeat-
 ing it seven Times over they concluded the Year, and then begun again
 from the Passover the same round as before.

These serve at the Tables with their Garments let down at their full Length, and not girded up about them after the Manner of Servants, that so they may appear to minister as Freemen, and not as Slaves. At these Feasts they drink no Wine, but only pure Water: Those of the elder Sort, who have weak Stomachs, drink it warm, all the rest drink it cold: They eat no Flesh, their Repast being as on other Days, (y) only Bread, Salt, and Hyssop; they abstain from Wine, as reckoning it to be a Sort of Poison, that leads Men into Madness, and from all plentiful Fare, as that which breeds and irritates inordinate and beastly Appetites in the Mind; while they thus sit at Meal, there is observed a most exact Silence, none making the least Noise; and when they have done eating, one of them proposeth a Question out of the Holy Writ, which another answers, imparting what he knows plainly, without Affectation or aiming at Praise; all the rest are attentive to what is said, signifying only by Signs expressed by the Motions of the Head or the Hand, their Approbation or Disapprobation of what is delivered; all these Discourses are allegorical; for their Notion is, that the Scriptures have the Similitude of a living Man, which consists of Body and Soul; the literal Sense they say resembles the Body, and the mystical Sense, which lies under it, the Soul, and in that the Life of the whole consists; and therefore, their Study is to find out a mystical Sense for every Text delivered in the Holy Scriptures: The President determines, when enough is said, and whether the Question be fully answered or not, adding what he thinks proper further to discourse of on the Point; whereon, all applauding what he saith, he riseth up and begins an Hymn in the Praise of God, composed either by himself or some of the Ancients before him, and all the rest join with him herein; and thus they spend the Afternoon in discoursing of divine Things, and in singing of Psalms and Hymns till Supper Time, and then the Waiters bring in for their Supper, Bread, and Salt, and Hyssop as before: After Supper is over they arise from Table, and then dividing themselves into two Companies, one of the Men, and the other of the Women, each chuseth their Precentor, and then spend the whole Night following in singing of Hymns, in all Sorts of Metre and Music to the praise of God, sometimes alternatively in Parts, and sometimes as in a Chorus all together; and thus they continue doing till the Morning Light, on the Appearance of which, turning their Faces toward the rising Sun, they pray unto God to give them an happy Day, and the Light of Truth; after which, breaking up the Assembly, they all return each to his particular Apartment, there to employ themselves, either in Contemplation,

(y) Here *Philo* seems again to hyperbolize, it being scarce possible to support Nature with such scanty and mean Fare.

temple, or in the Work of Husbandry, in the same Manner as before.

What *Pliny* saith of this Sect, is what I am next to lay before the Reader. The Account which he gives of them (z) is as followeth; "On the *Western* Side of the Lake *Asphaltites* dwell the *Essens*, seating themselves inwardly from it to avoid the Shore, as hurtful to them: They are the alone Sort of Men, and herein above all others in the World to be admired, that live without Women, without the Use of Copulation, without Money, feeding upon the Fruit of the Palm-tree; they are daily recruited by the Resort of new Comers to them, in a Number equal to those they lose, many flocking to them, whom the Surges of ill Fortune having made weary of the World, do drive to them to take Shelter in their Institution and Manner of Life; and thus for several Thousands of Years (it's incredibly to be said) this People is perpetually propagated without any being born among them, so fruitful and prolific unto them is the Repentance of others, as to their Lives past.

Thus far I have given the several Accounts of the three Authors abovementioned concerning this Sect, as far as I can make them plainly speak in the *English* Language; *Porphyry*, *Eusebius*, *Epiphanius*, and several others of the Ancients have also spoken of them; but all that they have said on this Subject being taken out of one of these three Authors, who are the Ancients that have written hereof, in giving these three I give all the rest; and I have inserted at large what these three Authors say of this Sect, that a full View may hereby be given the Reader of this very extraordinary Order of Men.

There was another Sect among the *Jews* called the *Herodians*: This indeed had its Date long after the Times which I am now upon, as having its Rise from *Herod* King of *Judæa*, called *Herod the Great*; but having been more than once made mention of in the Gospels, it is not to be omitted. *Matthew* xxii. 16. *Mark* iii. 6. viii. 15. xii. 13. And since I have here undertaken to give an Account of all the other Sects of the *Jews*, I think it proper here to place an Account of this also; it's not to be doubted but that they had this Name from *Herod the Great*, but for what Reason, that is a Question: Some say it was, because they held *Herod* to be the *Messiah*; so *Tertullian*, so *Epiphanius*, so *Jerom*, so *Chrysostom*. so *Theophylact*, and so several others of the Ancients held: But it is very improbable that any *Jews* should in the Time of our Saviour's Ministry, above thirty Years after the Death of *Herod*, hold him to have been the *Messiah*, when they had found no one of those Particulars, which they expected from the *Messiah* performed

(m) *Plinius* lib. 5. cap. 17.

formed by him, but rather every thing quite the contrary: Others hold that they were called *Herodians*, because they constituted a Sodality erected in the Honour of *Herod*, in the same Manner as there were Sodalities at *Rome*, called *Augustales*, *Adrianales*, *Antonini*, constituted in the Honour of *Augustus*, *Adrian*, and *Antoninus*, and the like of other *Roman* Emperors after their Death; and this is the Opinion of (a) *Scaliger*, and (b) those that follow him; but none of these Sodalities at *Rome* having been instituted till long after the Death of *Herod*, none such could have been instituted in Honour of *Herod* in Imitation of them. The earliest of these Sodalities, and the first of this Kind, that we any where meet with, were the *Sodales Augustales*; but these not being instituted till after *Augustus's* Death, which happened several Years after *Herod's*, this could give no Pattern nor Foundation for the like to be instituted in Honour of *Herod*, either in his Life Time, or upon his Death, since he died many Years before. By what is mentioned of these *Herodians* in the Gospels, they seem plainly to have been a Sect among the *Jews* differing from the rest in some Points of their Law and Religion; for they are there named with the *Pharisees*, and in Contradistinction from them, and therefore must have been a Sect in the same Manner as the *Pharisees* were; and they are also said to have a peculiar Leven, as the *Pharisees* had, that is, some false and evil Tenets, which soured and corrupted the whole Lump, with which it was mingled; and therefore *Christ* equally warned his Disciples against both: And since, he calleth it the Leven of *Herod*, this argues, that *Herod* was the Author of it, that is, of those evil Tenets, which constituted this Sect, and distinguished it from the other Sects of the *Jews*, and that his Followers imbibing those Tenets from him, were for this Reason called *Herodians*. *Mark* viii. 3. And these being chiefly of his Courtiers, and the Officers and Servants of his Palace, and those that were descended from them, hence the *Syriac* Version, wherever the Word *Herodians* occurs in the Original, renders it *the Dome-sticks of Herod*. And that Version having been made very early for the Use of the Church of *Antioch*, the Authors of it were nearest those Times in which this Sect had its Beginning, and therefore had the best Means of knowing who they were. Thus far therefore having shewn, that these *Herodians* were a Sect of the *Jews*, that had its Original from *Herod the Great*, it's next to be enquired into, what were the Tenets whereby it was distinguished: The only Way to find this out is to examine, in what Particulars the Founder of it differed from the rest of the *Jews*; for no Doubt, the same were the Particulars in which these his Followers differed from

(a) In *Animadversionibus ad Eusebii Chronologica* N^o 1882.

(b) *Casauboni Exercitationes in Prologomenis ad Exercitationes Baronii.*

from them also, and thereby constituted this Sect, and they will appear to have been these two following; the first, in subjecting himself and his People to the Dominion of the *Romans*; and secondly, in complying with them in many of their Heathen Usages: For both these Particulars *Herod* held lawful, and accordingly practised them; and therefore these I take to have been the Tenets and Opinions in which these *Herodians* his Followers differed from the *Jews*, and thereby constituted this Sect, which from him was called by that Name. It being said, *Deut. xvii. 15. One from among thy Brethren shalt thou set King over thee, thou mayst not set a Stranger over thee, which is not thy Brother*; hence an Opinion arose, which was generally embraced by the *Pharisees*, that it was not lawful to submit to the *Roman* Emperor, or pay Taxes unto him; but *Herod* and his Followers understanding the Text, to exclude a voluntary Choice, and not a necessary Submission, where Force hath overpowered Choice, were justly of a contrary Opinion, and held it lawful in this Case both to submit to the *Roman* Emperor, and also pay Taxes to him; and therefore, the *Pharisees*, and the *Herodians*, being of Opinion in this Matter quite contrary to each other, those that laid Snares for *Christ*, and sought an Occasion against him, sent the Disciples of both these Sects at the same Time together, to propose this captious Question to him, *Matthew xiii. 16. Is it lawful to give Tribute unto Cæsar or no?* Thinking which Way soever he should answer, to bring him into Danger; for should he answer in the Negative, the *Herodians* were there ready to accuse him of being an Enemy to *Cæsar*; and should he answer in the Affirmative, the *Pharisees* were as ready on the other hand to accuse him to the People, and excite them against him, as an Enemy of their Rights, they having possessed them with their Notion against paying Taxes to any foreign Power: But *Christ* knowing their wicked Intentions, gave such an Answer as baffled the Malice of both of them. However, the Answer then given, implying a Justification of the Doctrine of the *Herodians* in that Point, that could not be the Leven of *Herod*, which *Christ* warned his Disciples against; and therefore, that must be their second Tenet, that it was lawful, when forced and overpowered by Superiors, to comply with them in idolatrous and wrong Practices of Religion: This *Herod* did, and he seems to have framed this Sect on Purpose to justify him herein; for (c) *Josephus* tells us, that to ingratiate himself with *Augustus*, and the great Men of *Rome*, he in many Things acted contrary to the Law and the Religion of the *Jews*, building Temples, and erecting Images in them for idolatrous Worship, and for this (d) he excused himself to the *Jews*, telling

(c) *Josephus* Antiq. xv. 9.

(d) *Josephus* ibid.

telling them, that he did not do it willingly, but as commanded and forced to it by Powers whom he was necessitated to obey, thinking this sufficient to excuse him from Guilt; and for this Reason we find him sometimes called an half *Jew*, and such half *Jews* I conceive were the *Herodians* his Followers, professing the *Jewish* Religion, and at the same Time on Occasions complying with the idolatrous Heathens, and becoming occasional Conformists to them: The *Sadducees*, who denied a future State, did mostly come into the Opinions of this Sect, and therefore they are reckoned one and the same with them; for the same Persons, who in one of the Gospels are called *Herodians*, are called *Sadducees* in another. (See *Matthew* xvi. 6. and *Mark* viii. 15. and compare them together) But this Sect after our Saviour's Time vanished, and were no more heard of. But of these *Herodians*, see a more probable Account, in my VI Dissertations pag. 343, 344. And thus far having given this long Account of all the Sects of the *Jews*, I shall here with it conclude this Book.



T H E
H I S T O R Y
O F T H E
O L D and N E W *Testament*,

Including that of the

JEW S, and that of the *Neighbouring Nations* ; from the Creation of the World to the Time of C H R I S T.

P A R T II. B O O K VI.

Anno 107. A. M. 4378. *Aristobulus* 1. Daniel's 70 Weeks 355. **H**YRCANUS, at his Death, left (a) five Sons behind him : The first *Aristobulus*, the second *Antigonus*, the third *Alexander*, and the fifth (b) *Abfolom*, what was the Name of the fourth is no where faid. (c) *Aristobulus*, as being the eldeft, fucceeded his Father, both in the Office of High-Priest, and alfo in that of fupreme Governor of the Country ; and as foon as he was fettled in them, he put a Diadem upon his Head, and affumed the Title of King, and he was perhaps the firft that did fo in that Land fince the *Babylonifh* Captivity. His Mother, by Virtue of *Hyrcanus's* Will, claimed a Right to the Sovereignty after his Death ; but *Aristobulus* having overpowered her, caft her into Prifon, and there ftarved her to Death : As to his Brothers, *Antigonus* the eldeft of them being much in his Favour and Affection, he

(a) *Josephus* Antiq. xiii. 10. 7.

(b) *Josephus* Antiq. xiii. 11. 1. &c.

(c) *Josephus* Antiq. xiii. 10. 7. & de Bello *Judaico* I. 3.

he at first shared the Government with him; but afterwards he put him to Death in the Manner as will by-and-by be related; the other three he shut up in Prison, and there kept them as long as he lived.

Ptolemy Lathyrus, King of *Egypt*, having incurred his Mother's Displeasure, for sending an Army into *Palestine* against the *Jews* contrary to her Mind, as hath been above related, (d) she carried it on so far against him for this, and some other like Attempts, which he had made of reigning without her, that having first taken *Selene* his Wife from him (by whom he had now (e) two Sons) she drove him out of the Kingdom: For the accomplishing of this, she caused some of her favourite Eunuchs to be wounded, and then bringing them out into the publick Assembly of the *Alexandrians*, there pretended, that they had suffered this from *Lathyrus*, in Defence of her Person against him, and thereon accused him of having made an Attempt upon her Life; whereby she so far incensed the People, that they rose in a general Uproar against him, and would have torn him in Pieces; but that he fled for his Life, and having gotten on board a Ship in the Harbour, therein made his Escape from their Fury. Hereon, *Cleopatra* called to her *Alexander* her younger Son, who for some Years past had reigned in *Cyprus*, and having made him King of *Egypt*, in the room of *Lathyrus*, forced *Lathyrus* to be content with *Cyprus* on *Alexander's* leaving it.

Anno 106.

A. M. 4379.

Aristobulus 2.

Daniel's 70

Weeks 356.

Aristobulus, as soon as he had settled himself at Home in the full Possession of his Father's Authority, (f) made War upon the *Ituræans*, and having subdued the greatest Part of them, forced them to become Profelytes to the *Jewish* Religion, in like Manner as *Hyrcanus* some Time before had forced the *Idumæans* to do the same Thing; for he left them no other Choice, but either to be circumcised and embrace the *Jewish* Religion, or else leave their Country, and seek out for themselves new Habitations elsewhere. Whereon, having chosen the former, they became ingrafted at the same Time into the *Jewish* Religion, as well as the *Jewish* State; and in this Manner the *Asmonæan* Princes dealt with all those whom they conquered. Of which Matter, see as before, the Note on *Josephus* Antiq. xiii. 9. 1. *Ituræa*, (g) the Country where those People dwelt, was Part of *Cæle-Syria*, bordering upon the

(d) *Justin.* lib. 39. cap. 4. *Pausanias* in *Atticis.* *Porphyrius* in *Græci Eusebianis Scaligeri* pag. 60.

(e) These his two Sons died before him, for he had no legitimate Male Issue at his Death.

(f) *Antiq.* xiii. 11. 3.

(g) *Videas Relandi Palestinam* lib. 1. cap. 22.

the North-eastern Part of the Land of *Israel*, as lying between the Inheritance of the half Tribe of *Manasseh* beyond *Jordan*, and the Territories of *Damascus*: It was called *Ituræa* from *Itur*, one of the Sons of *Ismael*, who in our *English* Version is wrongfully called *Jetur*. *Genesis* xxv. 15. 1 *Chron.* i. 31. This Country is the same, which is sometimes called *Auranitis*. As *Idumæa* lay at one End of the Land of *Israel*, so *Ituræa* lay at the other; and thus much it's necessary to say, because by Reason of some Similitude of the Names the one hath been mistaken for the other. *Philip*, one of the Sons of *Herod*, was Tetrarch or Prince of this Country, when *John the Baptist* first entered on his Ministry. *Luke* iii. 1.

Aristobulus returning sick to *Jerusalem* from *Ituræa*, left *Antigonus* his Brother there with the Army to finish the War, which he had begun in that Country: (b) While he lay ill, his Queen, and the Courtiers of her Party, envying the Interest which *Antigonus* had with him, were continually buzzing into his Ears, Stories for the exciting in him a Jealousy of this his favourite Brother. Not long after, *Antigonus* having finished the War in *Ituræa* with Success, returned in Triumph to *Jerusalem*; and the Feast of Tabernacles being then celebrating, he went immediately up to the Temple, there to perform his Devotions on that holy Time with his Armour on, and his armed Guards about him, in the same Manner as he entered the City, without stopping any where to alter his Dress: *Aristobulus* then lying sick in his Palace *Baris*, adjoining to the Temple, had immediately an Account given him hereof, for the firing of his Jealousy against his Brother, and it was warmly represented to him, that it was Time for him to look to himself; for certainly, they said, *Antigonus* would not have come in this Manner armed, and with his armed Guards about him, had he not some ill Designs to execute against him: *Aristobulus* being moved hereby, sent Orders to *Antigonus* to put off his Armour, and immediately come to him; concluding, that if he came unarmed, according to his Orders, there was no Hurt intended; but if otherwise, he had certainly some Design of Mischief against him: And therefore, placing his Guards in the Passage through which his Brother was to pass into the Palace to come to him, gave them Orders, that if he came unarmed, they should let him safely pass, but if otherwise, they should fall upon him and slay him. This Passage through which he was to pass was a subterraneous Gallery, (i) which *Hyrchanus* had caused to be made, when he built that Palace, leading from thence into the Temple, that thereby he might

Vol. III. Y y y always

(b) *Josephus* Antiq. xiii. 11. 1. 2. & de Bello Judaico I. 3.

(i) This was afterwards repaired by *Herod* (See *Josephus* Antiq. xv. 11. 4.) But was first built by *Hyrchanus*, as appears by this Use of it.

always have on all Occasions a ready Communication with it ; the Messenger that was sent to *Antigonus*, instead of bidding him come unarmed as directed, delivered a quite contrary Message ; for being corrupted by the Queen and her Party, he told *Antigonus*, that the King hearing that he had a very fine Suit of Armour on, desired he would come to him as then armed with it, that he might see how it became him. *Antigonus*, on his receiving this Message, immediately passed through the Gallery abovementioned to go to the King ; and when he came to the Place where the Guards were posted, they finding him armed fell upon him according to their Orders, and slew him : This Fact was no sooner done but *Aristobulus* most grievously repented of it ; and this Murder bringing into his Mind the Murder of his Mother, his Conscience slew him in the Face at the same Time for both, and the Anxiety of his Thoughts hereon encreasing his Disease, brought him to the vomiting of Blood : While a Servant was carrying away the vomited Blood in a Bason, he happened to stumble and spill it upon the Place where *Antigonus's* Blood had been shed ; at this, all that were present made an Out-cry, apprehending it to be done of Purpose : *Aristobulus* hearing the Noise, enquired what was the Matter ; and finding all about him shy of telling him, the more they were so, the more earnest he was to know it, till at length they were forced to acquaint him with the whole that had happened ; whereon, a grievous Remorse seized him all over, and his Conscience extorted from him bitter Accusations against himself for both these Facts, and in the Agony, which he suffered herefrom, he gave up the Ghost and died, having reigned only one whole Year : And such miserable Exits do frequently such wicked Men make, which are terrible enough to deter all such from their Iniquities, tho' there were no such Things as the Torments of Hell to punish them afterwards for ever for the Guilt of them.

Josephus (k) tells us a very remarkable Story of one *Judas* an *Essen*, relating to the Murder of *Antigonus*. This Man seeing *Antigonus* come into the Temple, as abovementioned, fell into a great Passion thereat, and made more than ordinary Expressions of it both in Word and Behaviour ; for he had foretold that *Antigonus* should be slain that Day at *Strato's* Tower ; now taking *Strato's* Tower to be the Town on the Sea Coast then so named, but afterwards called *Cæsarea*, which was full two Days Journey from *Jerusalem*, he thought his Prophecy was defeated, and could not possibly be fulfilled that Day, the major Part of it being then passed, and the Place at so great a Distance ; and therefore, he expressed hereon the like Impatience as *Jonah* did, on the failing of his Prophecy against *Niniveb* ; but while he was in this Agony and Perplexity

(k) *Antiq. xiii. 11. 3. de Bello Judaico I. 3.*

plexity of Mind, exclaiming against Truth itself in his being thus deceived, and wishing his Death because hereof, came News that *Antigonus* was slain in that Part of the subterraneous Gallery above-mentioned, which was just under that Turret, or Tower of the Palace, which was called *Strato's Tower*. Whereon, the *Essen* finding his Prediction fulfilled in the lamentable Murder of this Prince, both as to the Time and Place, rejoiced in the Comfort and Satisfaction of having his Prophecy verified, at the same Time when all were grieved at it.

Aristobulus (l) was a great Favourer of the *Greeks*, for which Reason he was called *Philellen*, and the *Greeks* as much favoured him: For *Timagenes* an Historian of theirs wrote of him, as *Josephus* tells us out of *Strabo*, that he was a Prince of Equity, and had in many Things been very beneficial to the Jews, in that he augmented their Territories, and ingrafted into the Jewish State Part of the Nation of the *Ituræans*, binding them to it by the Bond of Circumcision. But his Actions above described him another Sort of Character: Tho' there was no Reason to doubt of the Truth of *Timagenes*, as to *Aristobulus's* Augmentation of the Jewish Territories; and his reducing the *Ituræans* and obliging them to be circumcised.

As soon as *Aristobulus* was dead, (m) *Salome* his Wife discharged the three Brothers out of Prison, and *Alexander* surnamed *Jannæus*, who was the eldest of them, took the Kingdom: His next Brother having made some Attempt to supplant him, he caused him to be put to Death; but the other named *Absalom*, being contented to live quietly a private Life under him, had his Favour and Protection as long as he lived, so that after this we hear no more of him, save only, that (n) having married his Daughter to *Aristobulus*, the younger Son of *Alexander* his Brother, he engaged in his Cause against the *Romans*, and was made a Prisoner by them on their taking the Temple under the Command of *Pompey*, forty-two Years after this Time.

At this Time in Syria, (o) the two Brothers *Antiochus Grypus*, and *Antiochus Cizicenus*, one reigning at *Antioch*, and the other at *Damascus*, harrassed each other with continual Wars: Of which, Advantage being taken by some Cities which had formerly been Parts of the Syrian Empire, they asserted themselves into Liberty, as *Tyre*, *Sidon*, *Ptolemais*, *Gaza*, and others; and Tyrants took Possession of some others of them, as *Theodorus* of *Gadara* and *Amathus* beyond *Jordan*, *Zoilus* of *Dora* and *Strato's Tower*, and

Y y y 2

others

(l) Antiq. xiii. 11. 3.

(m) Antiq. xiii. 12. 1. & de Bello Judaico I. 3.

(n) Antiq. xiii. 12. 1.

(o) Antiq. xiii. 10. 1. Justin. lib. 39. Appian. in Syriacis.

others of other Places. At the same Time, *Cleopatra* and *Alexander* her younger Son was in Possession of *Egypt*, and *Ptolemy Lathyrus* her eldest Son held *Cyprus*; and in this State were the Affairs of the neighbouring Countries, when *Alexander Jannæus* first became King of *Judæa*.

This Year was famous for the Birth of two noble Romans, (p) *Cneius Pompeius Magnus*, and (q) *Marcus Tullius Cicero*, who, the one for War, and the other for Letters, were two of the most eminent Persons which that City ever brought forth.

Anno 105. After *Alexander* had settled all Matters at Home,
 A. M. 4380. (r) he led forth his Forces to make War with the
Alexander People of *Ptolemais*, and having vanquished them in
Jannæus 1. Battle, shut them up within the Walls of their City,
Daniel's 70. and there besieged them: Whereon, they sent to
 Weeks 357. *Ptolemy Lathyrus*, then reigning in *Cyprus* to come
 to their Relief; but afterwards having it suggested to them, that
 they might suffer as much from *Ptolemy* coming to them as a
 Friend, as they should from *Alexander* as an Enemy, and that as
 soon as they should be joined with *Ptolemy*, they would draw *Cleo-
 patra* with all the Forces of *Egypt* upon them; they on these Con-
 siderations altered their Mind, resolving to stand upon their own
 Strength alone for their Defence, without admitting any Auxilia-
 ries at all, and took Care that *Ptolemy* should be informed as much.
 However, he having made ready an Army of thirty Thousand
 Men, and equipped a Fleet of proportionable Power for the trans-
 porting of them, made use of this Pretence to land them in *Phæ-
 nicia*, and marched towards *Ptolemais*: But they taking no Notice
 of him, nor answering any of his Messages, he was in great Diffi-
 culty what Course to take. While he was in this Perplexity,
 there came Messengers to him from *Zoilus* Prince of *Dora*, and from
 the *Gazæans*, which delivered him from it; for while *Alexander*
 with one Part of his Forces besieged *Ptolemais*, he sent the other to
 waste the Territories of *Zoilus*, and those of *Gaza*; and therefore
 these Messengers were sent to pray his Assistance against them,
 which he readily consented to. Whereon, *Alexander* was forced
 to raise the Siege of *Ptolemais*, and lead back his Army from
 thence to watch the Steps of *Lathyrus*; and finding that he could
 not prevail by his Arms, he betook himself to the Politics, think-
 ing by Craft and Deceit to carry his Point; and therefore courting
 the Friendship of *Lathyrus* he entered into a Treaty with him, and
 engaged to pay him four Hundred Talents of Silver, on the Con-
 dition

(p) Vide *Paterculum* lib. 2. cap. 29.

(q) *Plutarchus* in *Cicerone*. *A. Gellius* lib. 15. cap. 28. *Plinius* lib. 37. cap. 2.

(r) *Antiq.* xiii. 12. 1.

dition that he would deliver *Zoilus* into his Hands with the Places which he held: *Lathyrus* accepted the Terms, and accordingly seized *Zoilus* and all his Territories, with Intention to have delivered both into *Alexander's* Hands: But when he was ready so to have done, he found that *Alexander* was at the same Time treating underhand with *Cleopatra* to bring her upon him with all her Forces, for the driving of him out of *Palestine*; whereon, detesting his double dealing, he broke off all Friendship and Alliance with him, and resolved to do him all the Mischief that should be in his Power.

Anno 104.
A. M. 4381.
Alexander
Jannæus 2.
Daniel's 70.
Weeks 358.

Julius Obsequens notes that this Year *June* the 19th, there was an Eclipse of the Sun, seen at *Rome*, about nine o'Clock in the Morning: *Calvisius's* Calculation makes it almost total.

And this *Lathyrus* accordingly executed the next Year after; (s) for being bent to have his Revenge on the Inhabitants of *Ptolemais*, and also upon *Alexander* for the false Dealings, and ill Usage, he had received from both; he first laid Siege to *Ptolemais*, and leaving one Part of his Army there for the carrying of it on under the Conduct of some of his chief Commanders, he marched in Person with the other Part to invade the Territories of *Alexander*. At first, he took *Asochis* a City of *Galilee*, and in it ten Thousand Captives, with much Plunder: After this, he laid Siege to *Sepphoris*, another City, and sometime the Metropolis of *Galilee*; whereon, *Alexander* marched with an Army of fifty Thousand Men against him for the Defence of his Country. This brought on a fierce Battle between them, near the Banks of the River *Jordan*; in which, *Alexander* being vanquished, lost thirty Thousand of his Men, besides those which were taken Prisoners; for *Lathyrus* having gotten the Victory pursued it to the Utmost; and there is a very cruel and barbarous Act which is related to have been done by him at this Time; that is, that coming with his Army in the Evening after the Victory, to take up his Quarters in the adjoining Villages, and finding them full of Women and Children, he caused them to be all slaughtered, and their Bodies to be cut in Pieces, and put into Caldrons over the Fire to be boiled, as if for Supper, that so he might leave an Opinion in that Country, that his Men fed upon human Flesh, and thereby create the greater Dread and Terror of his Army through all those Parts. After this, *Lathyrus* ranged at Liberty all over the Country, ravaging, plundering, and destroying it in a very lamentable Manner: For *Alexander*, after this Battle, and the cutting off of so many of his Men as fell in it, was in no Condition to resist him;

Y y y 3

(s) *Antiq. xiii. 12. 1. 2.*

him; but must have been absolutely undone, had not *Cleopatra* come the next Year into those Parts to relieve him.

Anno 103.

A. M. 4382.

Alexander

Jannæus 3.

Daniel's 70

Weeks 359.

For the apprehending that in case *Lathyrus* should make himself Master of *Judæa* and *Phœnicia*, he would thereby grow strong enough to invade *Egypt*, and there again recover his Kingdom from her, thought it Time to put a Stop to his Progress in those Parts: And therefore (t) she forthwith prepared an Army, under the Command of *Chelkias* and *Ananias*, the two *Jews* abovementioned, at Anno 109, as the Sons of *Onias* the High-Priest, who built the Temple *Onian* in *Egypt*: And having equipped a Fleet, put them on board of it, and sailed with them to *Phœnicia*; where having landed this Army, and, by the Terror of it, made *Lathyrus* quit the Siege of *Ptolemais* (which he had till now continued) and retire into *Cælo-Syria*, she sent *Chelkias* with one Part of the Army after him; and putting the other under the leading of *Ananias* marched with it to *Ptolemais*, expecting they would have opened their Gates to her; but finding the contrary, she invested the Place to take it by Force; in the Interim, *Chelkias*, while he was pursuing *Lathyrus* in *Cælo-Syria*, lost his Life in that Expedition; which defeating the further Progress of it, *Lathyrus* took the Advantage hereof to march with all his Forces into *Egypt*, hoping, that, on his Mother's Absence with the best of her Forces in *Phœnicia*, he might find that Kingdom so unprovided to resist him, that he might make himself Master of it; but he failed of his Expectations herein.

Anno 102.

A. M. 4383.

Alexander

Jannæus 4.

Daniel's 70

Weeks 360.

For those Forces left there by *Cleopatra* for the Security of the Country, (u) made good their Country so long, till being joined by that Part of the Army, which, on this Attempt of *Lathyrus's*, she sent back out of *Phœnicia* to reinforce them, they drove him out of the Country, and forced him to return again into *Palestine*, and there take up his Winter Quarters at *Gaza*.

But while this was a doing, *Cleopatra* still carried on the Siege of *Ptolemais*, (w) till at length she took the Place: As soon as she was Mistress of it, *Alexander* came thither to her, bringing with him many valuable Gifts to present to her for the gaining of her Favour: But which most ingratiated him with her was, his Enmity with *Lathyrus* her Son, and on this Account he was very kindly received; but some about her thinking she had now a fair Opportunity, by seizing *Alexander*, to make herself Mistress of *Judæa*, and

(t) Antiq. xiii. 13. 1.

(u) ——— ibid.

(w) ——— ibid.

and all other his Dominions, earnestly pressed her to it. And this had been done, but that *Ananias* prevailed with her to the contrary; for having represented unto her, how base and dishonourable a Thing it would be thus to treat an Ally, engaged with her in the same Cause, that it would be contrary to all the Rules of Faith and common Honesty that are observed among Mankind, and would, to the prejudice of her Interest, set all the *Jews* in the World against her, and make them her Enemies, he hereby wrought with her so effectually, that partly on these Considerations, and partly to gratify the Intercessor, who pleaded hard in this Case for his Countryman and Kinsman (for *Alexander* was both) she dropped the Design, and *Alexander* returned safe to *Jerusalem*; where having recruited his broken Forces, and made them up again to the Number of a powerful Army, he marched with them over *Jordan*, and besieged *Gadara*.

Anno 101.
A. M. 4384.
Alexander
Jannæus 5.
Daniel's 70
Weeks 361.
Ptolemy Lathyrus (x) having spent his Winter at *Gaza*, after his Retreat out of *Egypt*, and finding that it would be in vain for him to attempt any thing more in *Palestine*, by Reason of the Opposition there made against him by his Mother, he left that Country, and returned again to *Cyprus*, whereon, she also sailed back again into *Egypt*, and the Country became freed of both of them.

Cleopatra, on her Return to *Alexandria*, (y) understanding that *Lathyrus* was carrying on a Treaty at *Damascus* with *Antiochus Cyzicenus*, for the obtaining of his Assistance, in order to another Expedition into *Egypt* for his recovering of that Kingdom again from her, she gave *Selene* her Daughter, whom she had taken from *Lathyrus*, to *Antiochus Grypus* to Wife, and with her sent to him a great Number of Auxiliaries, and large Sums of Money, to enable him to renew the War upon *Cyzicenus* his Brother; whereon (z) civil Broils between them again breaking out, *Cyzicenus* was diverted thereby from giving any Assistance to *Lathyrus*, and so the whole Project became abortive. *Ptolemy Alexander*, her Son then reigning with her, (a) being much terrified with the unnatural and cruel Usage, with which she persecuted her other Son, especially in thus taking from him his Wife, and giving her to his Enemy; and observing also that she stuck at nothing that stood in the Way of her Ambition, and the vehement Desire which she had of still reigning, thought himself not safe any longer with her; and therefore withdrew, and left the Kingdom, chusing rather to

Y y y 4 live

(x) *Antiq.* xiii. 13. 1. 2.

(y) *Justin.* lib. 39. cap. 4.

(z) *Livii* Epitome lib. 68.

(a) *Justin.* lib. 39. cap. 4.

live in Banishment, with Safety, than to reign with so wicked and cruel a Mother, in the continual Danger of his Life: And it was not without great Solicitation, that he was persuaded to return to her again; and she was forced thus to persuade him, because the People would not permit her to reign at all without one of her Sons with the Name of King reigning with her; and this Name was all she allowed to either of them as long as she lived: For after the Death of *Phyſcon* she usurped the whole regal Power to herself; and that *Lathyrus* presumed to make use of some Part of it without her, was the only Cause that she drove him from her, took away his Wife, and expelled him the Kingdom.

This Year (*b*) *Marius*, in his fifth Consulship, finished the *Cymbrian* War, with the total Destruction of that People, who threatened *Rome*, and all *Italy* with no less than utter Ruin. *Marius* commanded the *Roman* Armies through the last three Years of this War; and having finished it with Success, and thereby delivered *Rome* from that terrible Invasion, and the great Danger, which it lay under from it, he was reckoned as the third Founder of that City, *Romulus* and *Camillus* being the two former: *Marius* while he carried on this War, (*c*) first consecrated the Eagle to be the sole *Roman* Standard at the Head of every Legion, and hence it became the Ensign of the *Roman* Empire ever after. The Country from whence these *Cambrians* came, was the *Cymbrica Chersonesus*, the same which now contains *Fuitland*, *Sleswick*, and *Holstein*: On their deserting this Country, the (*d*) *Asæ* coming from between the *Euxin* and the *Caspian* Seas, took Possession of it, and from them came those *Angli*, who, with the *Saxons*, after having expelled the *Britains*, possessed themselves of that Part of *Great Britain* which is now called *England*.

Alexander Jannæus, (*e*) having, after a Siege of ten Months, taken *Gadara*, marched from thence to *Amathus*, or the old *Ramoth Gilead*, another Fortrefs beyond *Jordan*; and it being the strongest in all those Parts, *Theodorus*, the Son of *Zeno Cotylas*, Prince of *Philadelphia*, there laid up his Treasure. *Alexander* took this Place in much less Time than he had *Gadara*, and with it made himself Master of all that Treasure: But *Theodorus*, having, by that Time gotten together a powerful Army, fell suddenly upon him, as he was returning from this Conquest, and having, on this

(*b*) *Plutarchus* in *Mario*. *L. Florus* lib. 3. cap. 3.

(*c*) Formerly there were four other Ensigns used by the *Romans* with the Eagle, *i. e.* The Minotaur, the Horse, the Wolf, and the Boar. *Marius* abolished the four, and retained the Eagle only to be the Standard of every Legion, *Plinius* lib. 10. cap. 4.

(*d*) Videas *Hicetii* *Linguarum Septentrionalium*, *Tthesaurum* in *Epistola* dedicatoria, &c.

(*e*) *Antiq.* *ibid.*

this Surprize, overthrown him, with the slaughter of ten Thousand of his Men, he not only recovered all his Treasure again, but also took all *Alexander's* Baggage with it: This sent *Alexander* back to *Jerusalem* with Loss and Disgrace, which was pleasing enough to many there; for the *Pharisees*, ever since *Hyrceanus's* Quarrel with them, became Enemies to all of his Family, and to none more than to this *Alexander*; and these drawing the greatest Part of the People after them, they infected the generality of them with Disaffection and Hatred to him, which was the Cause of all those intestine Troubles and Difficulties which he fell into during his Reign.

However, this Loss and Disgrace did not hinder him, but understanding, that on *Lathyrus's* Departure from *Gaza*, all that Coast was left naked of Defence, (f) he marched thither with his Army, and made himself Master of *Raphia* and *Anthedon*; which being both within the Distance of a few Miles from *Gaza*, he in a Manner blocked up that City hereby, and to do this was the main End of his seizing these two Places; for the *Gazæans* having called in *Lathyrus* to their Assistance against him, and helped him with Auxiliaries in that fatal Battle near *Jordan*, where he received so great an Overthrow, he bore in his Mind ever since a bitter Grudge against them, and resolved, when Opportunity should serve, to have his Revenge on them for it. And therefore,

As soon as his other Affairs allowed him this Opportunity, (g) he marched with a great Army against them for this Purpose, and laid close Siege to their City: They having for their chief Commander a very valiant Man named *Apollodotus*, he defended the Place against him a whole Year; and in one Sally, which he made upon him in the Night, with twelve Thousand of his Men, he had like to have ruined him and all his Army: For the Assault then made upon his Camp being pushed on with great Briskness and Resolution, a Bruit ran through the *Jewish* Army, that *Ptolemy Lathyrus* and all his Forces were come to the Assistance of the Enemy, which damped their Courage, and created a panic Fear among them: But when the Day-light appeared, and made them see the contrary, they again rallied, and beat the *Gazæans* into their City, with the Slaughter of a Thousand of their Men.

But

(f) *Josephus* Antiq. xiii. 13. 3.

(g) ————— *ibid.*

Anno 97. But notwithstanding this Loss (b). they still held
 A. M. 4388. out, and *Apollodotus* was in great Credit and Reputa-
Alexander tion among them for his wise and steady Conduct
Jannaus 9. in the Defence of the Place, which being envied by
Daniel's 70 *Lyfimachus* his own Brother, the Wretch treache-
 Weeks 365. rously slew him; and then getting a Company toge-
 ther delivered up the City to *Alexander*; who, on his first enter-
 ing into it, behaved himself as if he intended to have used his Vi-
 ctory with Moderation and Clemency; but when he was gotten
 into full Possession of the Place, he let loose his Soldiers upon it
 with a through Licence to kill, plunder, and destroy; which pro-
 duced a Scene of horrid Barbarity. This *Alexander* did to have
 his Revenge of these People for the Reason mentioned, and he suf-
 fered not a little himself in the executing of it; for the *Gazaens*
 hereon standing to their Defence, he lost almost as many of his
 own Men in this Carnage and Saccage of the Place, as he slew of
 the Enemy; however, he had his Mind so far, as to leave this an-
 cient and famous City in utter Ruin and Desolation, and then re-
 turned again to *Jerusalem*, after having spent a full Year in this
 War.

In this Year (i) happened the Death of *Antiochus Grypus*, being
 slain by the Treachery of *Heracleon*, one of his own Dependants,
 in the twenty-seventh Year of his Reign, and the forty-fifth of
 his Life. He left behind him five Sons; 1. *Seleucus*, who was the
 eldest, succeeded him; the others were, 2. *Antiochus*, and 3. *Phi-*
lip, two Twins, 4. *Demetrius Euchærus*, and 5. *Antiochus Diony-*
sus. All these reigned, or attempted to reign in their Turns.

Anno 96. *Ptolemy Apion*, the Son of *Physcon* King of *Egypt*,
 A. M. 4389. to whom his Father left the Kingdom of *Cyrene*,
Alexander dying without Issue, (k) gave that Kingdom by his
Jannaus 10. last Will and Testament to the *Romans*; who instead
Daniel's 70 of accepting it to themselves gave all the Cities their
 Weeks 366. Liberties, which immediately (l) filled the Countries
 with Tyrants, those who were the potentest in every District, en-
 deavouring hereon to make themselves Sovereigns of it; which
 brought upon that Country great Troubles and Confusions: These
 were, in some Measure, composed by *Lucullus*, on his coming
 thither in the first *Mithridatic* War; but could not finally be re-
 moved till that Country was at length reduced into the Form of a
Roman Province.

Antiochus

(b) Antiq. ibid.

(i) Antiq. ibid. *Porphyrius* in *Græcis Eusebianis Scaligeri*.

(k) Epitome *Livii* cap. 70. *Julius Obsequens* de *Prodigiis*.

(l) *Plutarchus* de *Lucullo*.

Antiochus Cyzicenus, on the Death of *Grypus*, (m) seized *Antioch*, and endeavoured to make himself Master of the whole Kingdom, to the Exclusion of the Sons of *Grypus*: But *Seleucus* having gotten Possession of many other Cities, drew great Forces after him, to make good his Right to his Father's Dominions.

Anno 95. *Anna*, the Prophetess, the Daughter of *Phanuel*,
A. M. 4390. of the Tribe of *Aser*, of whom Mention is made in
Alexander the Gospel of St. *Luke* (Chap. ii. ver. 36.) was
Jannæus 11. married to her Husband, and from this Time lived
Daniel's 70 with him seven Years, till on his Death she became
Weeks 367. a Widow.

(n) *Tigranes*, the Son of *Tigranes* King of *Armenia*, being in Hostage with the *Parthians* at the Time of his Father's Death, was by them restored to his Liberty, and settled in the Succession of that Kingdom, on his resigning to them some of the Territories of it. This was done twenty-five Years before his making War with the *Romans* in the Cause of *Mithridates*: For so long (o) *Plutarch* tells us, he had reigned in *Armenia*, when that War began.

King *Alexander* entering into the Temple at *Jerusalem*, there to officiate as High-Priest in the Feast of Tabernacles, (p) had a great Affront and Indignity there offered him by the People: For they joining in a Sort of Mutiny against him, pelted him with Citrons, while he was offering the festival Sacrifices on the great Altar; calling him Slave, and adding other opprobrious Language, which implied him unworthy of being either High-Priest or King; which enraged him to that Degree, that he fell upon them with his Soldiers, and slew of them six Thousand Men: And to secure him from suffering any more from them the like Affront, he surrounded the Court of the Priests, within which were the Altar and the Temple, with a wooden Partition, thereby to hinder the People from doing this any more to him. In calling him Slave they harped upon the old Story of *Eleazar*, as if *Hyrceanus's* Mother had been a Slave taken in War: The Truth of the Matter was, *Hyrceanus* having quarrelled with the *Pharisees* on that Occasion, and abolished all their traditional Constitutions, this whole Sect hated him, and all his Family a long while after, and none of them more than *Alexander*: for he followed his Father's Steps in this Matter, and would never re-admit those Constitutions, or give that Party any Favour, as long as he reigned; but, on the contrary, fat

(m) *Porphyrius* in *Græcis Eusebians Scaligeri*.

(n) *Juslin.* lib. 38. cap. 3. *Appian.* in *Syriacis.* *Strabo* lib. 11. pag. 532.

(o) In *Lucullo*.

(p) *Josephus* de Bello *Judaico* I. 3. *Antiq.* xiii. 13. 3.

fat hard upon them on all Occasions, which imbittered them so much against him, that having a great Influence over the People, they made use of it to set them against him, and render them disaffected to him to the utmost they were able; which created great Troubles to *Alexander* during all his Reign, and much greater Mischief to the whole Nation of the *Jews*, as will be seen in the future Series of this History: The first Instance hereof was, that *Alexander*, seeing the *Jews* in this Temper, durst no more trust them with the Safety of his Person; but instead of them (*q*) called in foreign Mercenaries to be of his Guard; chusing them out of the *Pisidians*, and *Cilicians*, and not of the *Syrians*, whom he did not like; and of these he had (*r*) six Thousand always about him. This Instance shews how dangerous a Thing it is, for any Prince to have a powerful Faction either in Church or State disgusted against him; and the ill Success which *Alexander* had in his Endeavours to quiet this Faction, shews the Mistake which he made in his Means of effecting it: For he made use only of Rigour and Severity, which operate in the Body politic no otherwise, than as Opiats do in the Body natural, which put a short Stop to the Disease, but never remove the Cause; the truest Method of Cure in this Case is so to join Severity and Clemency together, that both may have their Effect.

Anno 94. When *Alexander* had, by the Terror of his Executions, in some Measure laid the Storm which was raised against him at Home, (*s*) he marched out A. M. 4391. against his Enemies abroad; and having passed over *Alexander* *Jannæus* 12. *Jordan*, made War upon the *Arabians*; and having Daniel's 70. gotten the better of them in several Conflicts, made Weeks 368. the Inhabitants of the Land of *Moab* and of the Land of *Gilead* to become Tributaries to him.

Seleucus growing powerful in *Syria*, (*t*) *Cyzicenus* marched out of *Antioch* against him; but being vanquished in Battle he was taken Prisoner, and put to Death; whereon, *Seleucus* made himself Master of *Antioch*, and of the whole *Syrian* Empire, but could not keep it long: For (*u*) *Antiochus Eusebes*, the Son of *Cyzicenus*, having, on *Seleucus's* taking *Antioch*, made his Escape out of that Place, by the Reason of a Courtizan, that was in love with him, came to *Aradus*, and was there crowned King.

And

(*q*) *Josephus* *ibid.*

(*r*) ——— *Antiq. xiii. 13. 5. & de Bello Judaico I. 3.*

(*s*) ——— *ibid.*

(*t*) ——— *Antiq. xiii. 13. 3. Trobi Prolog. 40. Porphyrius in Græcis Eusebianis Scaligeri.*

(*u*) *Appianus* in *Syriacis. Josephus, & Porphyrius* *ibid.*

Anno 93.
A. M. 4392.
Alexander
Jannæus 13.
Daniel's 70
Weeks 369.

And (w) having there gotten his Father's Soldiers about him, and joined others to them that were attached to his Interest, he made up a considerable Army, and marched forth with it against *Seleucus*, and having gotten a great Victory over him, forced him to flee to *Mopsuestia*, a City in *Cilicia*, there to take Refuge; where having oppressed the Inhabitants with great Exactions, he provoked them so far hereby, that they rose in a general Mutiny against him, and besetting the House where he was, put Fire to it, and there burnt to Death him and all that were with him. (x) *Antiochus* and *Philip*, the two twin Sons of *Grypus*, for the revenging of this, forthwith marched with all the Forces they could get together towards *Mopsuestia*; and having taken the Place, rased it to the Ground, and sacrificed all that they found in it to the Ghost of their slain Brother: But in their Return from this Exploit, being fallen upon by *Eusebes*, near the *Orontes*, they were put to the Rout; whereon, (y) *Antiochus* endeavouring to swim the River with his Horse, for the making of his Escape, was drowned in it; but *Philip* making a safe Retreat, kept many of his Forces together, and soon recruited them again with others, so that being enabled thereby still to keep the Field, the whole Contest was now between him and *Eusebes* for the whole Syrian Empire, and each of them having great Armies on Foot, miserably harrassed, and wasted that Country in their Wars about it.

In the Interim, (z) *Alexander* pursuing the good Success which he had in the last Year's Expedition beyond *Jordan*, carried on the War further on that Side, and invaded the Territories of *Theodorus*, the Son of *Zeno Cotylas*, Prince of *Philadelphia*. His chief Design in this War was to take from him the strong Fortrefs of *Amathus*, and his Treasure there deposited; both which *Alexander* had taken eight Years before, and *Theodorus* recovered again, as hath been above related: But at this Time *Alexander's* Name was grown so terrible, by Reason of his many late Successes in those Parts, that *Theodorus* durst not stand his coming; but carrying off his Treasure, withdrew his Garrison, and deserted the Place; whereon, *Alexander* took it without Opposition, and rased it to the Ground.

Eusebes,

(w) *Josephus, Appian, & Porphyrius* *ibid.*

(x) *Porphyrius* *ibid.*

(y) *Porphyrius & Josephus* *ibid.*

(z) *Josephus* *Antiq. ibid. de Bello Judaico* I. 3.

Anno 92.

A. M. 4393.

*Alexander**Jannæus* 14.*Daniel's* 70

Weeks 370.

Eusebes, the more to strengthen himself in the Kingdom, (a) had married *Selene*, the Relict of *Grypus*; she being an active Woman had taken Possession of some Part of the Syrian Empire on her Husband's Death, and had gotten Forces about her to maintain her in it; *Eusebes* to join this Interest of hers to his own, married her; which offending *Lathyrus* (whose Wife she had first been, till his Mother took her from him, and gave her in Marriage to *Grypus*) he (b) sent to *Cnidus*, where *Demetrius Eucærus* the fourth Son of *Grypus* had been placed for his Education, and having fetched him from thence made him King of *Damascus*: *Eusebes* and *Philip* being engaged against each other, neither of them could be at Liberty to hinder this: For altho' *Eusebes* received great Accession to his Strength by marrying *Selene*, yet *Philip* made good his Part against him; and (c) at length having drawn him to a decisive Battle, gave him a total Overthrow; which forced him to flee into *Parthia* for his Safety, whereon, *Philip* and *Demetrius* became possessed of the whole Syrian Empire between them.

In the Interim, (d) *Alexander* King of *Judæa*, making an expedition into *Gaulonitis*, a Country lying on the East Side of the Lake of *Gennesareth*, and there engaging in a War against *Obodas* an Arabian King, was drawn by him into an Ambush, wherein he lost most of his Army, and hardly himself escaped: On his Return to *Jerusalem* in this Case, the *Jews*, who were before too much imbittered against him, being now further exasperated by this Loss, rose in a Rebellion against him; hoping in this his weak Condition soon to compass his Destruction, which they had long earnestly desired. But *Alexander*, being a Man of Application and Courage, and of more than a common Understanding, soon got together Forces sufficient to oppose them: This produced a civil War between *Alexander* and his People, which lasted six Years, and brought great Calamities upon both.

Anno 91.

A. M. 4394.

*Alexander**Jannæus* 15.*Daniel's* 70

Weeks 371.

(e) *Mithridates Eupator*, King of *Pontus*, on the Death of *Ariarathes*, King of *Cappadocia*, having murdered the Sons, which that Prince left behind him (tho' both born of *Laodice* his own Sister) and usurped *Cappadocia* to himself, placed a minor Son of his own (whom he called *Ariarathes*) over that Kingdom, with one *Gordius* for a Tutor to manage the Government

(a) *Appian*. in *Syriacis*.(b) *Antiq.* xiii. 13. 3.(c) *Porphyrus* *ibid.* *Eusebius* in *Chronico*.(d) *Antiq.* *ibid.* & *de Bello Judaico* I. 3.(e) *Justin.* lib. 38. cap. 1, 2.

ment for him. *Nicomedes*, King of *Bithynia*, fearing lest *Mithridates*, with this Accession to his Dominions, should grow too powerful for him, and swallow him next, suborned a Youth to take upon him to be the third Son of *Ariarathes*; and having gained *Laodice* to own him sent them both to *Rome*, there to lay Claim to the Kingdom of his pretended Father for him: This having brought the Cause before the Senate, they (f) condemned the Claims of both, that of *Mithridates*, as well as that of the Pretender, and decreed, that the *Cappadocians* should become a free People: But they refusing this Grant, and declaring that they could not subsist without a King, the Senate ordered them to chuse whom they liked best; whereon, they having elected *Ariobarzanes* a noble *Cappadocian*, (g) *Sylla* was sent with a Commission to put him in Possession; which he accordingly executed this Year. *Mithridates* did not oppose him herein; but this excited in him that Disgust against the *Romans*, which being afterwards heightened by other Provocations mutually given and retorted, at length produced a *Mithridatic War*, which, next that against the *Carthaginians*, was the longest, and the most dangerous War, that ever the *Roman State* was engaged in.

Anno 90. For altho' *Mithridates* on this Procedure suppress-
A. M. 4395. ed his Resentments for the present, yet from this
Alexander Time he resolved to make War upon the *Romans*
Jannæus 16. for the revenging of it: In order hereto, (h) having
Daniel's 70 contracted an Alliance with *Tigranes*, King of *Ar-*
Weeks 372. *menia*, by giving him *Cleopatra* his Daughter to
Wife, he drew him into a Confederacy with him for the making
of this War; whereby it was agreed between them, that *Mithri-*
dates should have all the Cities and Countries, and *Tigranes* all the
Persons, Treasure, and moveable Goods, that should be taken in
it. The first Effect of this Confederacy was (i) this, that *Tigra-*
nes expelling *Ariobarzanes* out of *Cappadocia*, whom the *Romans*
had put in Possession of that Kingdom, brought back *Ariarathes*,
the Son of *Mithridates* there again to reign: And (k) at the same
Time *Nicomedes* King of *Bithynia* dying, *Mithridates* seized that
Kingdom, to the Exclusion of *Nicomedes* the Son of the deceased.
This sent both the deprived Kings to the *Romans* for their Relief;
who having decreed their Restoration, sent *Manius Aquilius* and
Marcus Altinus to see it executed.

But

(f) *Justin. ibid. Strabo lib. 12. pag. 540.*

(g) *Plutarchus in Sylla. Appian. in Mithridaticis.*

(h) *Justin. lib. 38. cap. 3.*

(i) *Justin. ibid. Appian. in Mithridaticis.*

(k) *Justin. & Appian. ibid. Memnon in excerptis Photii. cap. 32.*

Anno 89. But *Mithridates*, permitting neither of them to
 A. M. 4396. enjoy quiet Possession, when restored, all the Ro-
Alexander man Forces then dispersed through the several Parts
Jannæus 17. of Lesser *Asia* (l) gathering together, formed them-
Daniel's 70 selves into three Armies; the first under the Com-
 Weeks 373. mand of *L. Cassius*, who had the Government of
 the *Pergamenian* Province of *Asia*; the second under *Manius Aquilius*; and the third under *Quintus Oppius* Proconsul of *Pamphylia*, having in each Body forty Thousand Men Horse and Foot, and with these they began the War, without tarrying for any Orders from *Rome* for it: But managing it with bad Conduct, and much Neglect, they had the ill Success to be all vanquished and broken: And (m) *Aquilius* and *Oppius* being made Prisoners, were first treated with the utmost Iniquity, and afterwards with equal Cruelty tortured to Death. Hereon, all the Cities and Provinces of Lesser *Asia*, and also several of the Cities of *Greece*, and all the Islands of the *Egean* Sea, excepting only *Rhodes*, revolted from the *Romans*, and declared for *Mithridates*.

Cleopatra Queen of *Egypt* (n) being weary of her Son *Alexander*, and the joint Authority which he held with her in the Government of the Kingdom, laid Designs against his Life, that so being rid of him she might reign alone, and have the whole regal Power in her own Hands: But *Alexander* having Notice of it prevented the Plot, and by cutting her off first made it turn all upon her own Head: She was a monstrous wicked Woman, as her Actions above related sufficiently shew, and well deserved this Death, had it come from any other Hands, than those of her own Son. As soon as the *Alexandrians* found that the Mother died by the Parricide of the Son, they could no longer bear him; but having driven him into Banishment, sent to *Cyprus* for *Ptolemy Lathyrus*, and restored to him the Kingdom, which he held afterwards without Interruption (o) to the End of his Life. *Alexander* the next Year after (p) having gotten some Ships together to attempt a Return in them, was encountered at Sea by *Tyrrhus*, *Ptolemy's* Admiral, and being vanquished by him escaped to *Myra* in *Lysia*, from whence

(l) *Appian*. in *Mithridaticis*.

(m) *Appian*. *ibid*. *Epitome Livii* lib. 77, & 78. *Athenæus* lib. 5. *Strabo* lib. 12. pag. 562. *Memnon* cap. 33. *L. Florus* lib. 3. cap. 5. *Plinius* lib. 33. cap. 3. *Velleius Paterculus* lib. 2. 18. *Diodorus Siculus* in excerptis *Valesii* pag. 400.

(n) *Justin*. lib. 39. cap. 4. *Eusebius* in *Chronico*. *Pausanias* in *Atticis*. *Athenæus* lib. 12. pag. 550.

(o) *Ptolemy* the Astronomer reckons to his reign the whole Time from his Father's Death to his own, that is, thirty-six Years, tho' he lived half of them in Banishment.

(p) *Porphyrius* in *Græcis Eusebianis Scaligeri*.

whence afterwards sailing towards *Cyprus* for the executing of some Design which he had upon that Island, he was met by *Chareas* another Sea Commander of *Ptolemy's*, and being overborn by him perished in the Fight.

While these Things were a doing in Lesser *Asia* and *Egypt*, (q) the civil War went on in *Judæa* between *Alexander* and his People: And altho' he had the better of them in all Encounters, yet he could not bring them to submit, or put any Stop to these intestine Troubles, so much were they enraged against him. Being weary of punishing and destroying them, he made earnest Applications to them for the composing of the Differences that were between them: In order hereto, he offered to grant them any thing that they should in Reason desire, and therefore bid them ask what they would have: To this they answered all with one Voice, (r) that he should cut his Throat; that they would on no other Terms be at Peace with him; and it were well, they said, if they could then be reconciled to him after he was in his Grave, considering the great Mischiefs he had done them. And therefore, having their Minds to so high a Degree thus exasperated against him, they resolved to go on with the War without hearkening to any Terms of Reconciliation whatsoever: And because they wanted sufficient Forces of their own to act up to the Anger and Rage, which in their Answer to *Alexander* they had expressed against him, they (s) sent to *Damascus* to call *Demetrius Euchærus* (who then reigned there) to their Assistance; who thereon came into *Judæa* with an Army consisting of three Thousand Horse, and forty Thousand Foot, *Syrians* and *Jews*. *Alexander* encountering him with six Thousand *Greek* Mercenaries, and twenty Thousand *Jews*, was overthrown with so great a Slaughter, that he lost all his *Greek* Mercenaries to a Man, and the greatest Part of his other Forces; whereon, he was driven with the poor Remnants of his broken Army, that survived this terrible Blow, to flee to the Mountains, where he might by the Advantage of the Situation best protect himself in this shattered Case: And now he had been utterly ruined, but that he was relieved by a very extraordinary and unexpected Turn of Fortune; for those very Men, who were before so much embittered against him, that they had called in a foreign Enemy upon him, and had joined that Enemy in Battle against him, when they saw him reduced to this distressed Condition, took such Compassion of him, that six Thousand of them immediately went over to him. Whereon, *Demetrius* fearing the like Revolt of the rest, departed out of *Judæa*, and shortly after marched into *Syria* against his

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his

(q) *Josephus* Antiq. xiii. 13. 3. de Bello *Judaico* I. 3.

(r) *Josephus* ibid.

(s) Antiq. xiii. 13. 4. 5. & de Bello *Judaico* I. 3.

his Brother *Philip*, and having driven him out of *Antioch*, and taken that City from him, he pursued him to *Berrhæa*, supposed to be that now called *Aleppo*, and there besieged him: Whereon, *Strato* Prince of the Place, and Friend to *Philip*, called thither *Zizus* an *Arabian* King, and *Mithridates Sinaces* a *Parthian* Commander to his Assistance, who having vanquished *Demetrius*, and taken him Prisoner, sent him for a Present to (t) *Mithridates* King of *Parthia*, where a little after he fell sick and died. *Philip*, after this Victory, releasing all the *Antiochians* that were taken Prisoners in this Defeat, and sending them Home without Ransom, this so far ingratiated him with that City, that on his Return again thither he was received with the general Acclamation of the People; and for some Time he reigned there over all *Syria* without a Competitor.

[*Anna* the Prophetess, the Daughter of *Phanuel*, becoming a Widow on the Death of her Husband, without marrying any more (u) devoted herself wholly to the Service of God, and exercised herself constantly in it for the Space of eighty-four Years, which seems to be her whole Age at her Death, during all which Time she departed not from the Temple, but there served God with Fasting and Prayers Night and Day.]

Anno 88.

A. M. 4397.

Alexander

Jannæus 18.

Daniel's 70

Weeks 374.

Alexander, after the Retreat of *Demetrius*, having gotten together another Army, (w) made good his Part against the Rebel *Jews*, notwithstanding his late Loss, and vanquished them in all Conflicts. However, he could bring them to no Terms of Peace, but they still carried on the War with the same Rage and Fury against him, without being in the least discouraged by any Loss, Baffle, or Defeat, that happened to them.

Mithridates finding that the *Romans* and *Italians*, who were then on several Occasions in Lesser *Asia*, and there dispersed through all the Provinces and Cities of that Country, did understand carry on the *Roman* Interest, in the Places where they resided,

(t) This *Mithridates* seems to be the same who according to *Justin* [lib. 42. cap. 2.] was called *Mithridates the Great*, and having succeeded *Artabanus* his Father in the Kingdom of *Parthia*, Anno 128, was now in the 40th Year of his Reign: To him succeeded *Sinatrux*, and after *Sinatrux*, *Phraates* his Son, Anno 67.

(u) *Luke* ii. 36, 37. Her serving God at the Temple Day and Night, is to be understood no otherwise, than that she constantly attended the Morning an Evening Sacrifices at the Temple, and then with great Devotion offered up her Prayers to God; the Time of the Morning and Evening Sacrifice being the solemnest Time of Prayer among the *Jews*, and the Temple the solemnest Place for it.

(w) *Josephus* *ibid.*

to the great Obstruction of his Designs, (x) sent secret Orders to all the Governors of Provinces, and Magistrates of Cities, through all Lesser *Asia*, to put them all to Death in one and the same Day, that he had appointed for it; which was accordingly executed with that Rigour, that no less than eighty Thousand, say some, near double that Number, say others, of *Romans* and *Italians* were then massacred in that Country.

After this, *Mithridates* hearing, that there was a great Treasure at *Coos*, an Island near *Egypt*, sent thither, and laid his Hand upon it. *Cleopatra* Queen of *Egypt*, when she went with an Army into *Phœnicia* against *Lathyrus* her Son, (y) sent to this Place her Grandson *Alexander*, the Son of *Alexander*, who then reigned with her in *Egypt*, and with him a great Sum of Money, with her Jewels, and all her most precious Things, there to be deposited, as a Reserve against all Events. All this (z) *Mithridates* seized, and with it (a) the Sum of eight Hundred Talents more, which the *Jews* of Lesser *Asia* had there deposited, in order to be sent them to *Jerusalem* for the securing of it from the Rapines of the War, which they saw was coming upon that Country. The Treasure of *Cleopatra* there deposited truly belonged to young *Alexander* her Grandson; *Mithridates*, on his seizing of it, did not wholly neglect him, but (b) took him into his Care, and gave him a princely Education, and we shall e'er long again hear of him.

Mithridates having thus made himself Master of all Lesser *Asia*, (c) sent *Archelaus*, one of his Generals, with an Army of an Hundred and twenty Thousand Men into *Greece*; who having seized *Athens*, made that the chief Seat of his Residence for the carrying on of the War in those Parts; and while he lay there he drew over to him most of the Cities and States of *Greece*, for the embracing of the Interest of *Mithridates*.

Z z z 2

And

(x) *Epitome Livii* lib. 78. *L. Florus* lib. 3. cap. 5. *Appian*. in *Mithridaticis*. *Cicero* in *Orationibus* pro lege *Manilia* & pro *Flacco*. *Memnon*, cap 33. *Velleius Paterculus* lib. 2. cap. 18. *Orosius* lib. 6. cap 2. *Eutropius* lib. 5. *Valerius Maximus* lib. 9. cap. 2. *Plutarchus* in *Sylla*. *Dion Cassius* Legat 36.

(y) *Antiq.* xiii. 13. 3. & xiv. 10. 15. *Appian*. in *Mithridaticis*.

(z) *Appian*. *ibid.* & de *Bellis Civilibus* lib. 1. *Antiq.* *ibid.*

(a) *Antiq.* *ibid.*

(b) *Appian*. in *Mithridaticis*.

(c) *Plutarchus* in *Sylla*. *Appian*, in *Mithridaticis*. *Epitome Livii* lib. 78. *Orosius* lib. 6. cap. 2.

Anno 87.

A. M. 4398.

*Alexander**Janneus* 19.*Daniel's* 70

Weeks 375.

And in this State (*d*) *Sylla*, now sent from *Rome* to carry on this War against *Mithridates*, found Matters on his Arrival in *Greece*; and therefore in the first Place he laid Siege to *Athens*; and after having spent several Months in it, at last took the Place, about the End of the Year.

The *Parthians* seem this Year, on the Death of *Demetrius Eusebus*, to have brought back *Antiochus Eusebes* into *Syria*, and to have there put him again in Possession of some Part of his former Dominions. For first, that he came back from *Parthia* (whither he had fled when vanquished by *Philip*) and reigned again in *Syria*, is certain: For (*e*) it was to be delivered from the Calamities of the civil War, with which the *Seleucidæ* afflicted *Syria* in their Contentions for the Crown, that the *Syrians* called in *Tigranes*, as will be hereafter shewn: But at that Time there were no other of them to make this Contention, but *Philip* and *Eusebes* only, all the rest being then dead: And that *Tigranes* found *Eusebes* in Possession of some Part of *Syria* on his coming thither, appears from *Appian*; for (*f*) he tells us more than once, that this *Eusebes* being then expelled out of *Syria*, fled into an obscure Corner of *Cilicia*, and there lay hid till after *Lucullus's* Victory over *Tigranes*, he returned again into *Syria*. And secondly, that it was by the Assistance of the *Parthians* that he came back again into *Syria*, seems most probable, because he having fled to them as Friends, they are the most likely as Friends to have given him this Assistance; and they lay the most convenient to afford it, the Kingdom of *Syria* being bounded by the Banks of the *Euphrates* on the one Side of that River, (*g*) the Territories of the *Parthians* reaching to those of the other Side; and without some such powerful Assistance he could not again have recovered any Part of his former Dominions: But, by what Assistance soever he returned, *Philip* seems at this Time to be engaged to oppose him. But while he was thus employed in the Northern Parts of *Syria* for the keeping out of one Rival, another started up against him in the Southern: For (*h*) *Antiochus Dionysus* his Brother, the youngest of the five Sons of *Grypus*, taking the Advantage of his being thus otherwise engaged, seized on *Damascus*, and there making himself King of *Cælo-Syria*, reigned over it in that Place for the Space of about three Years.

While

(*d*) *Plutarchus* in *Sylla*. Epitome *Livii* lib. 81. *Appian*. in *Mithridaticis*.

(*e*) *Justin*. lib. 40. cap. 1.

(*f*) In *Syriacis* & in *Mithridaticis*.

(*g*) The *Parthians* had at this Time all *Mesopotamia* from the *Tigris* to the *Euphrates*.

(*h*) *Antiq. ibid.* & de Bello *Judaico* I. 4.

While these Wars were thus carrying on in *Greece* and *Syria*, *Alexander Jannæus* was as deeply engaged in War with his own People: But (i) having now driven it to a decisive Battle, he gave them such a terrible Blow, as soon brought those Troubles to a Conclusion: For having cut off the major Part of them in the Rout, and driven the chief of those that survived, into *Bethome*, he shut up that Place all round, and there closely besieged them.

Anno 86. And the next Year after, (k) having succeeded in
A. M. 4399. this Siege, and taken the City, and all those in it,
Alexander that had fled thither for Refuge, he carried eight
Jannæus 20. Hundred of them to *Jerusalem*, and there caused
Daniel's 70. them to be crucified all together in one Day, and
Weeks 376. their Wives and Children to be there slain before
their Face, while they hung dying on the Crosses, on which they
were crucified; which was a Severity never to be justified, had
there been any other Way whereby to have brought that rebellious
Faction to Reason. While this was a doing, *Alexander* made a
Treat for his Wives and Concubines near the Place where this
Scence of Terror was acting, and to feast himself and them with
the Sight hereof was the main Part of the Entertainment: From
hence, *Alexander* had the Name of *Thracidas*, that is, the *Thra-*
cian, those People being then above all other infamous for their
bloody and barbarous Cruelties: And indeed there could no Name
be invented for him bad enough to express so inhuman a Procedure.
However, it had its Effect; for all the Remainder of the Rebel
Party being terrified with the Horror hereof fled the Country:
And after this, *Alexander* had no more Disturbance at Home to
the Day of his Death. And thus ended this furious Rebellion, af-
ter it had lasted six Years, and had cost the Lives of (l) above fifty
Thousand Men of the Rebel Faction.

And this same Year was no less fatal to the Cause and Armies of
Mitridates, than it was to the Rebel *Jews*: (m) For tho' he had
sent into *Greece*, under the Command of *Archelaus*, an Hundred
and twenty Thousand Men, and under the Command of *Taxiles*,
another of his Generals, and Brother of *Archelaus*, an Hundred
and ten Thousand, and after that eighty Thousand more, under the
Command of *Dorylaus*, in all, three Hundred and ten Thousand
Men; Numbers enow to have born all before them, would Num-
bers alone have carried the Cause: Yet *Sylla*, with a *Roman Army*

Z z z 3

only

(i) *Antiq* xiii. 13. 4. 5. & *de Bello Judaico* I. 3.

(k) *Joséphus* *ibid*.

(l) *Antiq*. xiii. 13. 3. & *de Bello Judaico* I. 3.

(m) *Plutarchus* in *Sylla*. *Appian*. in *Mithridaticis*. *Epitome Livii* lib.
82. *Memnon*. cap. 34. *Orosius* lib. 6. cap. 2. *Entropius* lib. 5. *L. Florus*
lib. 3. cap. 5.

only of fifteen Hundred Horse, and fifteen Thousand Foot, vanquished them all in three several Battles; the first of which was fought at *Chæronea*, and the other two at *Orchomenus*; in which Battles he is said to have slain an Hundred and sixty Thousand of them; and thereby he forced all the rest of them to flee out of *Greece*.

Anno 85.

A. M. 4400.

Alexander

Jannæus 21.

Daniel's 70

Weeks 377.

And the next Year after *Mithridates* was as much distressed in *Asia*: For (n) *Fimbria*, who there commanded another Roman Army, having vanquished the best Remainder of his Forces, pursued those that fled as far as *Pergamus*, where *Mithridates* himself then resided, and having driven him from thence to *Patana*, a maritime City of *Æolia*, followed him thither, and laying Siege to the Place, blocked it closely up by Land; but not having any Ships to shut it up by Sea, a Passage there still lay open; whereon, *Fimbria* sent to *Lucullus*, who was then in the neighbouring Seas with the Roman Fleet, to come thither, and would he have done so, *Mithridates* must necessarily have been taken; but *Fimbria* being of a contrary Faction in the State, he would have nothing to do with him; and so *Mithridates* escaped by Sea to *Mitylene*, and from thence got clear out of their Hands, to the great Damage of the Roman Interest. And the like often happens, wherever the Ministers and Officers of the Government are divided into different Factions; for such, frequently study in their several Stations more to gratify their Envy, their Piques, and their Malice against each other, than to serve the publick Interest of their Country, and thereby often make the best Projects miscarry, that so they may obstruct the Honour, or work the Disgrace of those that are entrusted with the executing of them: And there is scarce any State now in Being, which cannot give many Instances hereof, and none more than our own.

But altho' *Mithridates* thus made his Escape, yet it conduced to the putting an End to this War; for (o) being terrified with the Danger he had so narrowly got clear of, and the many Losses he had suffered, he sent to *Archelaus* on any Terms to make Peace with *Sylla*; whereon, *Sylla* and *Archelaus* meeting in the Isle of *Delos*, agreed that *Mithridates* should restore *Bithynia* to *Nicomedes*, *Cappadocia* to *Ariobarzanes*, and all else to the Romans, which he had taken from them since the War begun, and be content only with his paternal Kingdom of *Pontus*; and that he should pay three
Thousand

(n) *Plutarchus* in *Lucullo*. *Memnon*. cap. 36. *Livii* Epitome lib. 83. *Appian*. in *Mithridaticis*. *Orosius* lib. 6. cap. 2.

(o) *Plutarchus* in *Sylla* & *Lucullo*. Epitome *Livii* lib. 83. *Dion Cassius* Legat. 34, 35. *Appian*. in *Mithridaticis*, & de *Bellis Civilis* lib. 1. *Vel-leius Paterculus* lib. 2. cap. 23.

Thousand Talents to the *Romans* for the Charges of the War, and yield to them seventy of his Ships; and that on these Terms Peace should be granted, and, all past Acts of Hostility being forgotten, *Mithridates* should be received into the Number of the Friends and Allies of the *Roman* State. And *Sylla* and *Mithridates* having afterwards had a Meeting at *Troas* in *Asia*, there ratified and confirmed these Articles on both Sides, and thereon the Peace was published and declared. *Sylla* would never have consented to make this Peace, but that the Divisions of the *Romans* at Home, and the civil Wars there commenced, made his Return into *Italy* then absolutely necessary for the appeasing of them: This made *Sylla* as desirous of ending the War as *Mithridates* himself, who had suffered most by it; and therefore, *Sylla* having received the seventy Ships, and the three Thousand Talents abovementioned, and mulcted the States and Cities of *Asia* in the Sum of twenty Thousand Talents, to be paid in five Years Time, returned into *Italy* to make War with the *Marian* Faction, which was there at this Time predominant, but what he did therein doth not belong to my Purpose to relate.

But one Thing I cannot here omit, that is, (p) that it was by his Means, that the Works of *Aristotle* were preserved, and afterwards made publick for the Benefit of the learned World. *Aristotle* at his Death left them to *Theophrastus*; he on his Death bequeathed them to *Neleus* of *Scepsis*, a City near *Pergamus* in *Asia*, and on *Neleus*'s Death they fell to his Heirs, who being Men of no learning only kept them locked up in a Chest: But when the *Pergamenian* Kings, under whose Jurisdiction *Scepsis* was, made diligent Search for all Sorts of Books for the filling up of their Library at *Pergamus*, they fearing that those Books might be taken from them, for the preventing of it hid them in a Vault under Ground, where they lay buried for about an Hundred and thirty Years, till at length *Apellico*, a rich Citizen of *Athens*, being on the Hunt after all Sorts of Books for the making him a Library, the Heirs of *Neleus*, to whom, through several Generations these Books were then descended, being reduced to Poverty, took them up out of the Place where they had been hid, and sold them to him: But these Books by the length of Time, and the Moisture of the Place where they lay, being so damnified and rotten, that they could scarce hang together; *Apellico* caused Copies of them to be written out; and in the Writing out of them, many Chasms being found in the Original (in some Places Letters, and in some others whole Words, and sometimes several of them together, being either eaten out by Worms, or rotted out by Time and Wet)

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(p) *Plutarchus* in *Sylla*. *Strabo* lib. 13. pag. 609. *Stanley's* History of Philosophy, Part 6. in the Life of *Aristotle*, Chap. 16.

these Chasms were in many Places supplied by Conjecture, and sometimes very unskilfully, which hath caused Difficulties in those Books ever since: *Apellico* being dead, a little before *Sylla* came to *Athens*, he seized his Library, and with it these Works of *Aristotle*; and carrying it to *Rome* there added it to his own Library. One (q) *Tyrannion*, a famous Grammarian of those Times then residing at *Rome*, being desirous to have these Works of *Aristotle*, obtained leave of *Sylla's* Library Keeper to write them out: This Copy he communicated to *Andronicus Rhodius*, who from that Copy first made these Works of *Aristotle* publick; and to him it is that the learned World is beholden, that it hath ever since enjoyed the very valuable Writings of this great Philosopher.

While (r) *Antiochus Dionysus*, King of *Damascus*, was making War upon *Aretas*, King of *Arabia Petraea*, *Philip* his Brother took the Advantage of it to seize *Damascus*, which he got into by the Help of *Milesius* the Captain of the Castle: But *Philip* not rewarding him as he expected, he took the Opportunity of his next going abroad for his Diversion to shut the Gates against him, and kept the City of *Antiochus*; and on his Return out of *Arabia* (from whence, he immediately hastened on his hearing of this Invasion) restored it to him again. Hereon, *Philip* retreating, *Antiochus* made another Expedition against *Aretas*, taking his Way through *Judaea*; and that Part of the Country, that lay between *Joppa* and *Antipatris*, being the only Passage which he could have for his Army that Way, *Alexander* being jealous of his Intentions, drew Lines between those two Places of the Length of twenty of our Miles to obstruct him, and fortified them with a Wall and wooden Towers, placed at a convenient Distance from each other; but this proved of no Effect for the End proposed: For *Antiochus*, on his Approach, set Fire to these Towers, and burning them down broke through the Lines, and passed on into *Arabia*; but being there surprized and taken at a Disadvantage by *Aretas*, he was slain in the Battle, and most of his Forces were cut off with him; and the rest that escaped had no better Fate; for having, after their
Flight,

(q) This *Tyrannion* was a Citizen of *Amisus* in *Pontus*, being there taken Prisoner, when *Lucullus* reduced that Place, he was released merely for the Sake of his eminent Learning: After this, going to *Rome*, he had the Patronage of *M. Cicero*, and read Lectures publickly in his House, and there took Care of his Library, and did set it in due Order; and soon after growing very rich, he got together a very great Library of his own, consisting of above thirty Thousand Volumes; and he procured this Copy of *Aristotle's* Works to be set among them. Concerning all this, see *Cicero's* Epistles, lib. 2. Epist. 4. & lib. 4. ad *Atticum* Epist. 4. & Epist. 8. *Plutarchus* in *Sylla*, & in *Lucullo*. *Strabo* lib. 13. pag. 608. & *Suidas* in voce *Τυραννίων*.

(r) *Josephus* Antiq. xiii. 15. 1. & de Bello Judaico I. 4. 7.

Flight, gotten into a Village called *Cana*, they there all perished for want of Bread. Whereon, *Aretas* became King of *Cœla-Syria*, not by Conquest after this Victory, but by the Election and Call of the People of *Damascus*, in Opposition to *Ptolemy* the Son of *Mennæus*, Prince of *Chalcis*, in their Neighbourhood. It seems, he would have served himself of the Opportunity offered by the Death of *Antiochus*, to have seized that Government; but the People of *Damascus* having an utter Aversion to him, rather than have him chosen call in *Aretas*, and make him their King: And as soon as he was settled in that Sovereignty he made an Expedition into *Judæa* against *Alexander*, and had the better of him in a Battle near *Addida*; but afterwards a Treaty being commenced between them, all further Hostilities were superseded by an Agreement of Peace.

Anno 84. Many Places on the Borders of *Arabia* having revolted from *Alexander*, while he was engaged in his A. M. 4401. Wars with his Rebel Subjects, he being now at Leisure from all other Embarrassments, (s) marched over *Jannæus* 22. *Jordan* again to reduce them, and after having taken *Daniel's* 70 *Pella* and *Dia* he sat down before *Gerasa*, to which Weeks 378. *Theodorus*, the Son of *Zeno*, had removed his Treasure on his deserting *Amathus*, as hath been above related. When *Alexander* took *Pella*, he destroyed the Place, and drove the Inhabitants into Banishment, because they refused to embrace the *Jewish* Religion; it being the Usage of the *Asmonæan* Princes to impose their Religion upon all their Conquests, leaving to the conquered no other Choice, but either to turn *Jews*, or else to have their Habitations demolished, and be forced to go seek new Dwellings elsewhere. As concerning the Justice of which Procedure, see the Notes on the *English Josephus* Antiq. xiii. 9. 1. and 15. 4.

On *Sylla's* Departure for *Italy*, *Murena*, whom he left in the Government of *Asia*, (t) renewed the War again with *Mithridates* without a sufficient Cause for it, which lasted three Years, at the End whereof, *Sylla* (being then Dictator of *Rome*) disliking the Proceedings of *Murena* (u) recalled him, and resettled again with *Mithridates*, the same Articles of Peace which he had formerly made with him; and so ended the second *Mithridatic* War. However, (w) *Murena* on his Return triumphed for Exploits in it.

The

(s) *Josephus* ibid.

(t) *Appian*. in *Mithridaticis*. *Plutarchus* in *Sylla*. *Epitome Livii* lib. 86. *Memnon*. cap. 38.

(u) *Cicero* in *Oratione pro Lege Manilia*,

(w) *Cicero* pro *Murena*.

Anno 83. The *Syrians* being weary of the continual Wars
 A. M. 4402. made in their Country between the Princes of the
Alexander Race of *Seleucus* for the Sovereignty of it, and not
Jannaus 23. being able any longer to bear the Devastations,
Daniel's 70 Slaughters, and other Calamities, which they suffer-
 Weeks 379. ed hereby, (x) resolved to fling them all off at once,
 and call in some foreign Prince to rule over them, who might de-
 liver them from these Miseries, and settle the Country in Peace:
 And accordingly they fixed their Choice on *Tigranes*, King of
Armenia, and sent Ambassadors to notify it unto him; whereon,
 (y) coming into *Syria* on this Call he took Possession of that King-
 dom, and there reigned (z) eighteen Years, the first (a) fourteen
 of which he governed it by *Megadates* his Lieutenant, till at length
 he recalled him to his Assistance against the *Romans*.

On *Tigranes's* thus taking Possession of the Kingdom of *Syria*,
Eusebes fled into *Cilicia*, and there (b) lay hid in an obscure Place
 of that Country (among the Fastnesses it may be supposed of
 Mount *Taurus*) till he died; what became of *Philip* is no where
 said; it's most likely he was slain by *Tigranes*, in some Opposition
 he made against him on his first coming into that Country. (c)
Porphry indeed makes mention of both these Princes as in Being
 near thirty Years after, but that *Porphry* was mistaken herein will
 be hereafter shewn in its proper Place. But (d) *Selene*, the Wife
 of *Eusebes*, still retained *Ptolemais*, with some Parts of *Phœnicia*
 and *Cælo-Syria*, and there reigned for many Years after, and was
 thereby enabled to give a Royal Education to her (e) two Sons;
 the eldest of which was called *Antiochus* (f) *Asiaticus*, and the other
 (g) *Seleucus Cybiosactes*.

(b) *Alexander Jannaus*, enlarging his Conquests beyond *Jor-
 dan*, took *Gaulana*, *Seleucia*, and several other Places in those
 Parts.

And

(x) *Justin.* lib. 40. cap. 1.

(y) *Appian.* in *Syriacis.* *Justin.* *ibid.*

(z) *Justin.* lib. 40. cap. 1, & 2.

(a) *Appian.* in *Syriacis.*

(b) *Appian.* in *Syriacis.* *Plutarchus* in *Pompeio.*

(c) In *Græcis Eusebianis Scaligeri.*

(d) *Cicero* in *Verrem* lib. 4. §. 27. *Antiq.* xii. 16. 4.

(e) *Cicero* *ibid.*

(f) He was called *Asiaticus* because he was educated in *Asia*. See *Ap-
 pian.* in *Syriacis.*

(g) *Strabo* lib. 17. pag. 796.

(h) *Antiq.* xiii. 15. 3. & de *Bello Judaico* I. 6. 4.

Anno 82.

A. M. 4403.

Alexander

Jannæus 24.

Daniel's 70

Weeks 380.

And the next Year after (i) he made himself Master of the Valley of *Antiochus*, and the strong Fortrefs of *Gamala*. One *Demetrius* was till then Master of these Places, but there being many grievous Misdemeanours laid to his Charge, *Alexander* deprived him of his Principality, and carried him Prisoner with him to *Jerusalem*, where he returned at the End of this Year, after having been absent from it three Years on this Expedition: And by Reason of his Successes in it he was there received with great Acclamations. After this, enjoying full Ease he gave himself up to Luxury and Drunkenness, whereby he contracted a Quartan Ague, which he could never get rid of as long as he lived, but died of it three Years after.

Anno 81.

A. M. 4404.

Alexander

Jannæus 25.

Daniel's 70

Weeks 381.

Ptolymy Lathyrus (k) having for three Years laid Siege to *Thebes* in the upper *Egypt*, at length took the Place: For they had rebelled against him; and being beaten out of the Field, were shut up within their Walls, and there forced to bear this Siege, till they were thereby now again reduced. *Lathyrus*, on his taking the Place, handled it so severely for this Rebellion, that from being the greatest and wealthiest City in *Egypt*, he reduced it to so low a Condition, that it never after any more made a Figure.

And not long after this (l) he died, having reigned from the Time of the Death of his Father thirty-six Years, of which he reigned eleven with his Mother in *Egypt*, eighteen in *Cyprus*, and seven alone in *Egypt* after his Mother's Death; he was succeeded by *Cleopatra* his Daughter, and only legitimate Child: Her proper Name was *Berenice*, and so (m) *Pausanias* calls her: For it is to be noted, that as all the Males of this Family had the common Name of *Ptolemy*, so all the Females of it had that of *Cleopatra*, and besides, had other proper Names to distinguish them from each other; thus *Selene* (n) was called *Cleopatra*, and so were also two other of her Sisters. And in like Manner this Daughter of *Lathyrus*, whose proper Name was *Berenice*, bore also that of *Cleopatra*, according to the Usage of her Family: The observing of this will remove many Obscurities and Difficulties in the *Egyptian* History.

(o) Alex-

(i) *Josephus* ibid.

(k) *Pausanias* in *Atticis*. ibi *Thebas Bæotias pro Thebis Ægyptiis ex errore ponit*.

(l) *Pausanias* ibid. *Porphyrius* in *Græcis Eusebianis Scaligeri*. *Ptol:mæus Astronomus* in *Canone*.

(m) In *Atticis*.

(n) *Antiq.* xiii. 16. 4.

Anno 80.

A. M. 4405.

Alexander

Jannæus 26.

Daniel's 70

Weeks 382.

(o) *Alexander*, the Son of that *Alexander*, King of *Egypt*, who murdered his Mother, being sent into *Egypt* by *Sylla*, to succeed in the Kingdom after the Death of *Lathyrus* his Uncle, as next Heir to him of the Male Line, there claimed the Crown; but the *Alexandrians* having put *Cleopatra* on the Throne, and she had now sat on it six Months before his Arrival; to compromise the Matter, and avoid displeasing *Sylla*, who as perpetual Dictator at this Time absolutely governed the *Roman* State, it was agreed that *Cleopatra* should be given to him to Wife, and that they should both reign jointly together: But *Alexander*, either not liking the Lady, or else not liking to have a Partner in the Government, (p) at nineteen Days End after the Marriage put her to Death, and then reigned alone fifteen Years. I have before related how this *Alexander* had been sent by Queen *Cleopatra* his Grandmother to *Coos*, there to be educated; and how *Mithridates* there took him with all the Treasure, which his Grandmother sent thither with him. After this, (q) having made his Escape from *Mithridates* he fled to *Sylla*, who receiving him kindly took him into his Protection, and carried him with him to *Rome*; and from thence, on this Occasion, sent him to take Possession of the Kingdom of *Egypt*, and there for Fear of *Sylla* he was accordingly received into it.

Anno 79.

A. M. 4406.

Alexander

Jannæus 27.

Daniel's 70

Weeks 383.

Alexander Jannæus (r) being still afflicted with the Quartan Ague, and hoping that by stirring and Exercise he might wear it off, marched with his Army over *Jordan*, and besieged *Ragaba*, a Castle in the Country of the *Gerasens*; but by his labouring herein, having instead of alleviating the Distemper exasperated it to a greater Height, he died of it in the Camp: At his Death (s) he left two Sons behind him *Hyrchanus* and *Aristobulus*, but bequeathed the Government of the Kingdom to *Alexandra* his Wife, during her Life, and afterwards, to which of these her two Sons she should think fit to dispose of it to. *Alexandra* being then with him at this Siege, (t) on her finding him in a dying Condition, was exceedingly troubled at the ill State which she

(o) *Appian*. de Bellis Civilibus lib. 1. *Porphyrius* in *Græcis Eusebianis Scaligeri*.

(p) *Porphyrius* *ibid*. He there saith, that this *Alexander* was for this murderous Fact slain by the *Alexandrians*; and *Appian* in the Place last cited saith the same; but this is a Mistake, for he reigned fifteen Years after, as will be hereafter shewn.

(q) *Appian*. de Bellis Civilibus lib. 1. & *Porphyrius* *ibid*.

(r) *Antiq.* xiii. 15. 5. & de Bello *Judaico* I. 4. 8.

(s) *Antiq.* xiii. 16. 1. & de Bello *Judaico* *ibid*.

(t) *Antiq.* xiii. 16. 5. & de Bello *Judaico* *ibid*.

she feared she and her Children should be left in at his Death: She knew how much he had exasperated the *Pharisees*, then a powerful Sect and Party in the *Jewish Nation*; and how great Hatred at their Instigation the generality of the People had contracted against them; and therefore saw nothing else, that she had to expect on *Alexander's* Death, but that they would, for the wreaking of their Revenge against him, fall upon her, and his Children by her, and destroy the whole Family; and hereon, she made great Lamentation to him as she sat by his Bed Side, where he lay a dying. To ease her Mind from these dismal Apprehensions he gave her those Directions, which he assured her, if duely followed, would extricate her out of all this Danger, and secure both Safety and Tranquillity to her and her Family: For his Advice was, that she should conceal his Death till the Castle should be taken, and then lead back the Army to *Jerusalem* in Triumph for this Success, carrying thither with her his dead Corps; and that as soon as she should be there arrived, she should call together to her the chief of the *Pharisaic* Sect, and, acquainting them of her Husband's Death, should lay the dead Corps before them, and tell them that she resigned it wholly to their Pleasure, either to be cast forth with Ignominy, in Revenge for what they had suffered from him, or otherwise to be disposed of as they should think fit; and that then she should promise them, that she would follow their Advice in all Matters of the Government, and do nothing therein but what should be agreeable to their Sentiments, and according to their Directions. Do, said he, but follow this Advice, and you shall not only gain me an honourable Funeral, but also both for you and your Children a safe Settlement in the Government; and so it accordingly happened; for on having taken the Castle she returned to *Jerusalem*, in the Manner as directed, and then calling together to her the leading Men of the *Pharisaic* Sect, she did and said to them as her dying Husband had advised; taking especial Care to assure them, that she would put the Administration of the Government, and the prime Direction of all the Affairs of it again into their Hands; which Promise sweetned them to such a Degree, that immediately laying aside all that Hatred to the dead King which they had to the utmost contracted against him while living, they turned it into Veneration and Respects for his Memory; and instead of those Invectives, which formerly their Mouths had been full of against him, they made Encomiums upon him, magnifying his great Exploits in enlarging their Dominions, and increasing thereby the Power, Honour, and Interest of the Nation; whereby they so far reconciled the People to him, whom before on all Occasions they had exasperated against him, that hereupon, he was buried with a more sumptuous and honourable Funeral than had been made before for any of his Predecessors; and *Alexandra*, according

to his Will, was safely settled in the supreme Government of the Nation.

Anno 78. As soon as Matters were thus composed, and A. M. 4407. *Alexandra* thoroughly fixed on the Throne, she *Alexandra* 1. made her eldest Son *Hyrceanus* (u) High-Priest, he *Daniel's* 70 being then about (w) thirty-three Years old; and Weeks 384. according to her Promise did put the prime Management and Administration of her Affairs into the Hands of the *Pharisees*. The first Thing they did was (x) to procure that Decree of *John Hyrcanus* to be revoked, whereby, in the latter End of his Government he had caused all the traditionary Constitutions to be abolished, and which till now had been ever since severely executed, to the great Grief and Mortification of this Sect: But by this Revocation the Traditions being again restored to their former Credit, and the *Pharisees* to their full Liberty again to impose and propagate them, they grew to that Bulk, which I have already mentioned, and that People have ever since been so enslaved to them, that they have for their Sake even abolished and made of none Effect the very written Word itself, of which, they are pretended to contain the Explication. Next this, they released all out of Prison, who had been committed thither for being concerned with them in the late civil Wars, and called Home from Banishment all such, who, for the same Cause, had been forced to flee their Country, and restored to them again their former Possessions, and hereby much increased both the Number and Strength of their Party.

Tigranes having built a large new City in *Armenia*, which from his own Name he called *Tigranocerta*, i. e. *The City of Tigranes*, (y) he, by the Instigation of *Mithridates*, invaded *Cappadocia*, and carried thence three Hundred Thousand of the Inhabitants of that Country to people with them this City, and other Parts of his Dominions, which wanted Inhabitants; and in most other Places, where he made any Conquests he practised the same Thing, carrying away the Inhabitants into his own Country to make it the more populous, and assigning them Lands there for their Cultivation sufficient for each Man's Support: And he is said to have demolished twelve *Græcian* Cities in *Lesser Asia* for the peopling of *Tigranocerta* only, besides what he did elsewhere for the same Purpose:

(u) *Josephus* *ibid.* & *Antiq.* xx. 10.

(w) For *Hyrceanus* being past eighty at the Time of his Death, must have been at least thirty-three at the Time when his Father died, and he was thereon made High-Priest after him.

(x) *Josephus* *ibid.*

(y) *Appian.* in *Mithridaticis.* *Plutarchus* in *Lucullo.* *Strabo* lib. 11. pag. 532. & lib. 12. pag. 539.

pose: For he transplanted thither great Numbers from *Affyria*, *Adiabene*, *Gordiana*, and other Places, as well as from the *Græcian* Cities mentioned, for the making of this Place a great and populous City.

Anno 77. The *Pharisees* in *Judæa* having strengthened themselves by releasing all the Prisoners, and calling Home *Alexandra* 2. all the Exuls of their Party, as hath been mentioned, *Daniel's* 70. proceeded (z) to demand Justice against all those, at Weeks 385. whose Instigation, and by whose Advice, *Alexander* had crucified the eight Hundred Rebels abovementioned, which was in Effect against all those that had stood by him in that War; for all those they involved in this Guilt; and first they begun with *Diogenes*, a noted Confident of the late King's, and having cut him off, they proceeded to others, laying against them the same Accusation; and this was made a Pretence for their destroying all else of the adverse Party, whom they most disliked; and *Alexandra* was, much against her Will, forced to allow them thus to proceed, because they having gotten all the People on their Side, she could no otherwise keep Peace at Home, tho' she had two powerful Armies on Foot on the Borders of her Kingdom, which made her a Terror to all her Neighbours: She dreaded a civil War, having seen so much of the Calamities of it in her Husband's Time; and finding she could no otherwise prevent it, than by yielding in some Measure to the vindictive Humour of those Men, she permitted one Evil in order to prevent another that was worse.

Anno 76. (a) *Nicomedes*, King of *Bithynia* dying, left the A. M. 4409. Roman People his Heirs; by Virtue whereof, that *Alexandra* 3. Country thenceforth became a Roman Province, *Daniel's* 70. which Occasion *Mithridates* laying hold of for his Weeks 386. reviving of the War again with the Romans, spent the most Part of this Year in making Preparations for it.

This Year (b) *Cyrene* also was reduced into the like Form of a Roman Province: *Ptolemy Apion* the last King of that Country, (c) having on his Death given it by his Will to the Romans, they, instead of accepting of it, declared all the Cities Free, and left them to be governed by their own Laws: This was done twenty Years before this Time, as hath been (d) above related; but this (e) causing Seditions among them, and afterwards Tyrannies to the

(z) *Antiq. xiii. 16. 2. de Bello Judaico I. 5. 3.*

(a) *Appian. in Mithridaticis, & de Bellis Civilibus lib. 1. Epitome Livii lib. 93. Velleius Paterculus lib. 2. cap. 4. & 39,*

(b) *Appian. de Bellis Civilibus lib. 1.*

(c) *Epitome Livii lib. 70.*

(d) Under the Year 96.

(e) *Plutarchus in Lucullo.*

the great Vexation of the Inhabitants, the *Romans* found it necessary to resume their Grant, and make it a *Roman Province*; the Peace of the Country being no otherwise to be provided for. To these Disturbances (f) the *Jews* of the Country are said to have much contributed: They were first planted in it by the first *Ptolemy* that reigned in *Egypt*, as hath been above related, where they grew and multiplied so fast, that in a short Time they became a great Part of the Bulk of the People in that Country, and are said often to have disturbed it by their Seditions, to which no doubt they were sufficiently provoked by the other Inhabitants: For being, by Reason of their different Religion, and different Way of living, much hated by the Heathen Nations, wherever they lived among them, they often suffered Indignities, Wrongs, and other Provocations from them; which when answered with suitable Resentments sometimes produced Disturbances, and whenever they did so the *Jews* bore the Blame of the whole, and this often happened to be their Case in *Alexandria*.

Anno 75.

A. M. 4410.

Alexandra 4.

Daniel's 70

Weeks 387.

Mithridates (g) seized *Paphlagonia* and *Bithynia*:

And the Province of *Asia* being much exhausted by the *Roman Publicans*, and *Roman Usurers*, to be delivered from these Oppressions again revolted to him, and hereon began the third *Mithridatic War*, which lasted near twelve Years.

Anno 74.

A. M. 4411.

Alexandra 5,

Daniel's 70

Weeks 388.

For the managing of this War against him, (b) the Consuls of this Year *Lucius Lucullus*, and *Marcus Cotta*, were sent from *Rome* with two Armies, the first having *Asia*, *Cilicia*, and *Cappadocia*; and the other *Bithynia* and the *Propontis* assigned them for their Provinces: But (i) *M. Cotta* being a Person not skilled in War, on his Arrival in his Province was vanquished by *Mithridates* at *Chalcedon*, with the Slaughter of a great Number of his Men; and at the same Time lost the best Part of his Fleet, which he had there for the defending of that Coast.

Mithri-

(f) *Antiq. xiv. 7. 2.*

(g) *Appian. in Mithridaticis. Plutarchus in Lucullo. Epitome Livii lib. 93.*

(b) *Plutarchus & Appianus ibid. Cicero pro Murena. Memnon, cap. 39. Eutropius lib. 6.*

(i) *Plutarchus Appianus & Livius ibid. Ep. Mithridatis apud Salust. Frag. lib. 4.*

Anno 73. *Mithridates*, animated with this Success, laid
A. M. 4412. (k) Siege to *Cyzicus*, a City on the *Propontis*, which
Alexandra 6. strenuously adhered to the *Roman* Interest during this
Daniel's 70. War: Could *Mithridates* have made himself Master
Weeks 389. of this Place, it would have opened to him a clear

and safe Passage from *Bithynia* into the Province of *Asia*; and in this Respect it would have been of great Advantage to him for the carrying of the War into that Country; and it was with this View that he made this Attempt upon it; and to make his Success as he thought the surer, he begirt it with three Hundred Thousand Men in ten Camps by Land, and with four Hundred Ships of War by Sea: But he was no sooner sat down before it with his Army, but *Lucullus* sat down by him with another, and there, without coming to a Battle, by obstructing his Supplies of Provisions, by falling on his Foragers, by cutting off Detachments sent out on several Occasions, and by taking all other Advantages, as they were offered, he so wasted and distressed him, that at length he forced him to raise the Siege with Disgrace, after having lost the greatest Part of his numerous Army in it.

There being some Confusions in *Egypt*, on the Dislike which the People had of *Alexander*, *Selene*, as Sister to *Lathyrus*, put in her Claim for that Crown, and (l) sent her two Sons, *Antiochus Asiaticus*, and *Seleucus* (whom she had by *Antiochus Eusebes*) to *Rome*, to solicit the Senate for the putting of her in Possession of it. But after two Years spent in soliciting this Matter, they were forced to return without Success; and had also the Misfortune to be robbed in their Way Home, by *Verres* *Prætor* of *Sicily*, as they passed through that Island. The *Roman* Senators held them so long in Hand with Hopes at *Rome*, only to get the more Money out of *Alexander* for the confirming of him in that Kingdom: And when they had thus squeezed out of him all that could be had, they declared for him whom they had got most by, and sent Home the two young Princes to their Mother with Baffle and Disappointment.

In *Judæa*, the *Pharisees* (m) went on still to oppress those that had sided with the late King against them, accusing them of being the Advisers and Promoters of all the Cruelties and Misdemeanours which they thought fit to load the Memory of the late King with; on which Pretence they had cut off several of the Party adverse to them, and were still framing new Accusations of the same Nature

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against

(k) *Plutarchus* in *Lucullo*. *Appian*. in *Mithridaticis*. *Epirome Livii* lib. 94. *Cicero* in *Orationibus pro Murena*, & *pro Lege Manilia*. *Strabo* lib. 12. pag. 575. *L. Florus* lib. 3. cap. 5.

(l) *Cicero* in *Verrem* lib. 4. §. 27.

(m) *Josephus* *Antiq.* xiii. 16. 4. & *de Bello Judaico* I. 5. 3.

against such others of them as they most disliked, in order to subject them to the same fatal Ruin.

Anno 72. In Autumn this Year began the 30th Jubilee, and ended in the Autumn of the Year following.

A. M. 4413. (n) The Friends and Adherents of King *Alexandra* 7. *Alexander* seeing no End to these Prosecutions, at *Daniel's* 70 length gathered together, and went in a full Body *Weeks* 390. to the Queen, with *Aristobulus* her younger Son at the Head of them, to remonstrate against these Proceedings: On which Occasion, having set forth their Services to the late King, and their faithful adhering to him in all his Wars and Difficulties, and shewn how hard a Thing it was, that now under her Government they should, for this very Reason, be subjected to Punishment, and be thus sacrificed to the Malice of their Enemies, for no other Guilt, but for having, in Opposition to them, been Friends to her and her Family, they earnestly prayed of her, that a Stop might be put to these Proceedings for the future; or if this could not be done, that they might have leave to depart the Land, and seek their Safety elsewhere; or else, that they might be dispersed through the Garrisons of the Kingdom, that so by this Means at least they might be put out of the Reach of their Enemies. The Queen heartily commiserated their Cause, as being sensible of the Hardship of it, but was not able to help them so far as she could wish: For she was got so far into the Hands and Power of the *Pharisees*, that she could do nothing, but what they liked; to stop all further Proceedings against those Men, they cried, would be to put a Stop to the Course of Justice, which was in no Government to be endured, and therefore they would not permit her to do it; and for her to give so many of the true and faithful Friends of her Family leave to depart the Land, would be to leave herself utterly naked, and helpless in the absolute Power of a turbulent Faction, and thereby deprive herself of all Refuge, whereto to flee in case of Need: And therefore she chose to gratify them in their third Demand, and placed them in the several Garrisons of the Kingdom, which answered a double End; for when they were thus settled in these Fortresses with their Swords in their Hands, their Enemies could no more approach them to do any Hurt; and they were there a certain Reserve for the Service of the Queen, whenever Occasion should require.

This Year was born *Herod the Great*, who was afterwards King of *Judæa* (for he was (o) twenty-five Years old when he was first made Governor of *Galilee*, in the Year before *Christ* 47) (p) his Father

(n) *Josephus* *ibid.*

(o) ——— *Antiq.* xiv. 9. 2. See the Note there.

(p) ——— *Antiq.* xiv. 1. 3. & *de Bello Judaico* I. 6. 2.

Father was *Antipas*, a noble *Idumæan*, and his Mother *Cyprus*, of an illustrious Family among the *Arabians*. This *Antipas*, to bring his Name to the *Greek* Form, called himself *Antipater*, and under that Name we shall have frequent Occasions to speak of him in the future Series of this History. *Nicolas Damascenus*, who (q) wrote a general History, consisting of an Hundred and twenty-four Books, saith *Josephus*, of an Hundred and forty-four, saith *Athenæus*, having therein given an Account of the Actions of *Herod*, as far as they fell within the Time where he concludes this Work, and published the whole while *Herod* was living, therein (r) to flatter him, as being a great Favourite of his, derives the Pedigree of *Antipater* his Father, from one of the principal *Jews* that returned to *Jerusalem* from the *Babylonish* Captivity: And (s) others, to blast him as much on the other Side, relate, that this *Antipater* was no other than the Son of one *Herod*, who was Sexton of the Temple of *Apollo* at *Ascalon*; and that being taken Captive by some Thieves of *Idumæa*, while a Child, and his Father being so poor as not to be able to redeem him, he was made a Slave in that Country, and as such there bred up in the Religion of the *Idumæans* (which was then the same with that of the *Jews*) and from this mean Original grew up to that Figure which he afterwards made in the World: But *Josephus*, who best knew the Truth, and is the likeliest to relate it without Disguise on either Side, tells us of this *Antipas*, or *Antipater*, that (t) he was of a noble Family in *Idumæa*, that his Father being called also *Antipas*, (u) was Governor of *Idumæa* under King *Alexander Jannæus* and *Alexandra* his Queen: By Country therefore he was an *Idumæan*, but by Religion a *Jew*, as all other *Idumæans* were, from the Time that *Hyrceanus* brought them all to embrace the *Jewish* Religion, of which I have above given an Account.

In the Interim, the *Mithridatic* War still went on in *Lesser Asia*. (w) *Mithridates* being forced to raise the Siege of *Cyzicus* with the Loss of so great a Part of his Army, as hath been mentioned, fled to *Nicodemia*, and from thence by Sea into *Pontus*, leaving some Part of his Fleet, with ten Thousand of his choicest Men behind him in the *Hellepont*, under the Command of three of his prime Generals: These, *Lucullus* falling on with the *Roman* Fleet, cut

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most

(q) Vide *Vossium* de Historicis Græcis lib. 2. cap. 4.

(r) *Antiq.* xiv. 1. 3.

(s) *Africanus* apud *Eusebium* in *Hist. Ecclesiast.* lib. 1. cap. 7. *Ambrosius* in *Comment. ad Lucam* cap. 3.

(t) *Antiq.* xiv. 1. 3. & de Bello *Judaico* I. 6. 2.

(u) *Antiq.* *ibid.*

(w) *Plutarchus* in *Lucullo.* *Appian.* in *Mithridaticis.* *L. Florus* lib. 3; cap. 5. *Orosius* lib. 6. cap. 2.

most of them off in two naval Victories, which he gained over them, the first at *Tenedus*, and the other near *Lemnus*; in the last of which, he took the three Generals abovementioned, of which, one was *Marcus Marius* a Roman Senator, sent to the Assistance of *Mithridates* by *Sertorius* out of *Spain*; him *Lucullus* put to Death; of the other two, one poisoned himself, and the other he reserved for his Triumph. Having by these two Victories quite cleared all those Coasts of the Enemies, he turned his Arms to the Continent, and having reduced first *Bithynia*, and next *Paphlagonia*, from thence marched into *Pontus* to carry the War Home to *Mithridates*'s own Doors; where he found him almost as much broken by Tempests, in his Return through the *Euxin* Sea, as he had been by the War; for therein, he had lost almost all the Remainder of his Fleet, and the Army, which he was carrying Home for the Defence of his own Country; and therefore, on *Lucullus*'s Arrival, he was very busy in raising new Forces for the opposing of him; and to strengthen himself the better, he had sent Ambassadors to *Tigranes*, King of *Armenia*, to the *Parthians*, to the *Scythians*, and to other neighbouring Nations, to solicit their Assistance: In the Interim, *Lucullus* marched into his Country, and laid Siege to *Amisus* and *Eupatoria*, two of the chief Cities of his Kingdom, the latter of which stood nigh the other, and being newly built by him was called *Eupatoria*, from *Eupator* his own Surname, and made by him the chief Seat of his Residence, and the Metropolis of his whole Kingdom: And at the same Time, *Lucullus* sent another Part of his Army to besiege *Themiscyra*, a City on the River *Thermodon*, as considerable as either of the other two.

Anno 71. While these Sieges were carrying on by the Ro-
 A. M. 4414. mans, (*) *Mithridates* having gotten another Army
Alexandra 8. together early in the next Spring, took the Field
Daniel's 70 with it: Whereon, *Lucullus* leaving *Murena* to car-
 Weeks 3, 1. ry on the Siege of *Amisus* and *Eupatoria*, marched
 out against him with the rest of his Army: In two Conflicts *Mithridates* had the better of him, but in the third being utterly broken he was forced to flee into *Armenia*, there to pray the Protection and Assistance of *Tigranes* his Son-in-law; but he was so far from finding such a Reception from him as he desired, that he was there a Year and eight Months e'er *Tigranes* would take any Notice of him, or so much as admit him to speak with him. After this Victory all Places in *Pontus* yielded to the Conqueror, excepting *Amisus* (which held out till the Beginning of the next Spring) and some few other Fortresses; for the Romans were forced

(*) *Plutarchus* & *Appianus* ibid. *Pblegon Trallianus* apud *Photium* Cod. 97. pag. 268. *Memnon*. apud eundem, cap. 45, 46, 47. *L. Florus* lib. 3. cap. 5. *Eutropius* lib. 6. *Epitome Livii* lib. 97.

ed to spend two Winters before *Amifus*, e'er they could make themselves Masters of that important Place.

Ptolemy, the Son of *Mennæus*, Prince of *Chalcis*, at the Foot of Mount *Libanus*, being very vexatious to his Neighbours, and especially to those of *Damascus*, (y) *Alexandra* sent *Aristobulus* her younger Son with an Army to suppress him, and under that Pretence, as it seems, to seize *Damascus*: But *Aristobulus* being more intent to make an Interest for the Crown, against the Time that his Mother should die, than to execute his Commission, made use of this Opportunity only to secure the Army for him: And therefore, having seized *Damascus*, he returned without suppressing the Oppressor, against whom he was sent, or doing any thing else that was memorable in this Expedition.

Anno 70. *Selene*, after the Return of her Sons from *Rome*, A. M. 4415. finding that her Pretences to the Kingdom of *Egypt* *Alexandra* 9. could not succeed, endeavoured to enlarge herself in *Daniel's* 70 *Syria*; where, (z) having drawn over several Cities Weeks 392. to revolt to her, and attempted to do the same as to all the rest, she hereby brought *Tigranes* upon her with all his Power: For having received an Account of these Defections from him in that Country, (a) he came thither with an Army of five Hundred Thousand Men [perhaps it should be forty Thousand only, as Dr. *Hudson* supposes] for the suppressing of them, and having shut up *Selene* in *Ptolemais*, and laid Siege to the Place, on his taking of it he there took her Prisoner, and on his Return, having carried her with him as far as *Seleucia* in *Mesopotamia*, he there (b) caused her to be put to Death. She was the Daughter of *Ptolemy Physcon*, King of *Egypt*, and had at first been the Wife of *Ptolemy Lathyrus* her Brother, but being taken from him by her Mother, was given in Marriage to *Antiochus Grypus*, and after his Death she married *Antiochus Eusebes*, the Son of *Antiochus Cyzicenus*, by whom she had her two Sons. *Appian* (c) tells us, that she married *Cyzicenus* himself, and after his Death *Eusebes* his Son, and makes this Remark upon it, that all the Misfortunes that afterward befel *Eusebes*, (d) was a just Judgment of Heaven upon him for this Incest; but this cannot be true; for the Series of the Syrian History after the Death of *Grypus*, doth not allow a Place for any such Marriage of hers with *Cyzicenus*, neither doth any other Historian say it.

A a a 3

While

(y) Antiq. xiii. 16. 4. de Bello Judaico I. 5. 3.

(z) Antiq. ibid.

(a) Antiq. ibid. *Plutarchus* in *Lucullo*.

(b) *Strabo* lib. 16. pag. 749.

(c) In *Syriacis*.

(d) The Apostle *St. Paul* tells us, that for a Man to marry his Father's Wife was a Thing abhorred even by the Heathen, 1 *Corinth.* v. 1.

While *Tigranes* lay at the Siege of *Ptolemais*, (e) *Queen Alexandra* fearing his Power, sent Ambassadors thither to him with large Presents to court his Favour, and desire his Friendship, whom he received with all seeming Kindness, accepting the Presents, and granting the Friendship that was desired, but not so much out of Favour to the Queen, as to comply with the Exigency of his own Affairs: For the Progress of the *Romans* in *Pontus* and *Cappadocia*, making his Presence in *Armenia* necessary, for the Defence of those Parts of his Dominions, he was making all the haste he could to return thither; and therefore was not at Leisure to enlarge his Dominions any further in *Palestine*; otherwise *Jerusalem* and *Judæa* must have fallen for a Prey into his Hands, as well as *Ptolemais*, there being no Power there sufficient to resist so great a Force, as this King then brought with him into those Parts.

On his Return from *Ptolemais* to *Antioch*, (f) he there met with *Publius Clodius*, who was sent thither in an Embassy from *Lucullus*, to demand *Mithridates* to be delivered to him, with Order in case of Refusal to declare War against him: *Clodius*, in executing his Commission, having expressed himself with a Freedom which *Tigranes* had never met with before (absolute Will and Pleasure having hitherto governed all his Actions, without admitting the least Contradiction or Controul) he was very much offended at it, but much more at the Letter of *Lucullus* then delivered to him on this Occasion: For he had directed it to King *Tigranes*, without styling him King of Kings, which was a Title he had assumed, and out of his Pride much affected; and to make his Claim to it the better appear, on his having taken several petty Kings Prisoners in his Wars against them, (g) he had the Vanity to make them wait on him as his Servants, in all Offices of Service about his Person; he never went abroad but he had four of them to attend him, two running by him on one Side of his Horse, and two on the other; and thus in like Manner was he served by some or other of them, at his Table, in his Bed-chamber, and on all other Occasions, but most especially when he gave Audience to Ambassadors; for then, to make the greater Ostentation of his Glory and Greatness to foreign Nations, he made all these captive Kings, in the Posture and Habit of Servants, to range themselves on each Side of him. To express his Resentment against *Lucullus* for not giving him this Title, on his writing back again to him, he directed his Letter to him by the Name of plain *Lucullus*, without the Addition of *Imperator*, or any other Title usually given to *Roman* Generals. On his Refusal to deliver *Mithridates* to *Lucullus*, which was the Sub-
ject

(e) *Antiq* *ibid*.

(f) *Plutarchus* in *Lucullo*. *Memnon*. cap. 48.

(g) *Plutarchus* *ibid*.

ject of this Embassy to him, *Clodius* declared War from the *Romans* against him, and returned to *Lucullus* to acquaint him with it.

At this Time *Lucullus* was in the Province of *Asia*; for after having driven *Mithridates* out of *Pontus*, taken *Amisus* and *Eupatoria*, and reduced most of the rest of that Kingdom, he (*b*) was returned thither, and finding that this Province had fallen under great Disorders and Oppressions from the Iniquity of Usurers and Publicans, he employed a great Part of this Year in reforming them; and he took such wise Order herein, as effectually removed all these Mischiefs, and wrought a through Cure of them; whereby, he gained to so great a Degree the Esteem and Affection of the Provincials, that they instituted Games in his Honour called *Lucullia*, which they annually celebrated for several Years after; and he gained at the same Time no less Honour and Reputation among the neighbouring Nations, both to himself and all the *Roman* People, for his Justice in this Proceeding. But the *Roman* Usurers and Publicans, whose Lucre was much abridged hereby, hastening to *Rome* with Accusations against him on this Account, there clamoured so loud against him among the People, as first to beget in them that dislike of him, which being afterwards improved by other false Rumours, became the Cause that he was at length recalled, much sooner than otherwise he would have been, and another sent in his Stead to reap the Laurels of his Victories.

War being declared against *Tigranes*, (*i*) *Lucullus* hastened back again into *Pontus* for the prosecuting of it, and having there made himself Master of *Synope*, he restored both that and *Amisus* to their Liberties, and made them free Cities. After this, having left *Sornatius*, one of his Generals, with six Thousand Men to keep *Pontus* in Order, with the rest of his Army, consisting of twelve Thousand Foot, and three Thousand Horse, he marched through *Cappadocia* to the *Euphrates*, and having passed that River in the midst of Winter, he continued his Course to the *Tigris*, and having passed that River also, marched directly to *Tigranocerta*, (*k*) which lay a little beyond, there to fall upon *Tigranes* in his Metropolis, whither he was newly returned from *Syria*; for he having put one to Death for telling him of *Lucullus's* first March towards him, no one durst tell him any more of it, till he was now arrived almost to the very Doors of his Palace: And hence it was, that

A a a 4

Lucullus

(*b*) *Plutarchus* in *Lucullo*. *Appian*. in *Mithridaticis*.

(*i*) *Plutarchus* *ibid*. *Appian*. *ibid*. *Memnon*. cap. 55, 56. *Orosius* lib. 6. cap. 3.

(*k*) *Tigranocerta* was built on the East Side of the *Tigris*, about two Days Journey above the Place where formerly old *Niniveh* stood.

Lucullus had passed through so great a Length of *Armenia* without any Opposition to hinder his Progress, till he arrived so nigh to the Royal City.

A little before this Invasion of *Armenia* by the *Romans*, (1) *Alexandra* Queen of *Judæa* fell sick and died, being then seventy-three Years old: She was a Princess of great Wisdom, and had she not gone in too much to the *Pharisees*, or could she possibly have avoided doing so, no Exceptions could have been made to her Government. *Salome*, the Widow of *Aristobulus*, the elder Brother of *Alexander*, (m) having, according to *Josephus*, been called also *Alexandra* by the *Greeks*, this hath made (n) some think, that this *Alexandra* and she were one and the same Person, and that *Alexander* after *Aristobulus's* Death, married her according to the *Jewish* Law to raise up Seed to his Brother; but the Birth of *Hyrcanus*, who is every where owned to be her Son by *Alexander*, proves the contrary: For he was born of her at least five Years before the Death of *Aristobulus*, and therefore, she could not have been *Aristobulus's* Widow, and afterwards married to *Alexander*, but must have been his Wife at least six Years before, if not longer. That *Hyrcanus* was born of her five Years before the Death of *Aristobulus*, is proved from the Age which he was of at the Time of his Death: For that happening in the thirtieth Year before *Christ*, he was then according (o) to *Josephus* above eighty; supposing him to have been eighty-one, this will carry up the Time of his Birth to the Year before *Christ* one Hundred and eleven, which was just five Years before *Aristobulus* died.

As soon as *Aristobulus*, the younger Son of *Alexandra*, saw his Mother was past Recovery, having long resolved to seize the Crown on her Death, (p) he privately, in the Night, left *Jerusalem*, taking only one Servant with him, and repaired to the Castles, in which, by his Procurement, his Father's Friends had been placed in Garrison, by whom he was gladly received; and in fifteen Days Time two and twenty of these Fortresses one after another put themselves into his Hands; and thereby they made him in a Manner Master of all the rest of the Strength of the Kingdom: And at the same Time the Army and the People were ready to declare for him; as being weary of the oppressive Administration of the *Pharisees*, who had the Government of all publick Affairs under Queen *Alexandra*: For they had managed it with much Severity and Insolence, and with so great an Aim of Revenge against their Enemies

(1) *Antiq. xiii. 16. 4. & de Bello Judaico I. 5. 3.*

(m) *Antiq. xiii. 12. 1.*

(n) *Capellus*, and others.

(o) *Antiq. xv. 6. 3.*

(p) *Antiq. xiii. 16. 4. & de Bello Judaico I. 5. 4.*

Enemies of the contrary Faction, as was scarce any longer tolerable. And therefore, on this Occasion *Aristobulus* was flocked to of all Sides, as one, who they knew, would put an End to these Mens Tyranny, which they could have no hope of from *Hyrceanus*, who was bred up by his Mother in a through Devotion to that Sect, to which she had been always addicted: And besides, had he been otherwise, he had neither Spirit, nor Capacity, for attempting of their Relief; as being a dull indolent Man, of no Activity or Application, and of little Understanding. However, when the *Pharisees* saw how *Aristobulus* prevailed, they being greatly disturbed at it, got *Hyrceanus* at the Head of them, and went to the dying Queen to acquaint her how the Case stood, and to pray her Direction and Assistance in it: Her Answer to them was, that she was not in a Condition any more to charge herself with such Affairs, and therefore remitted all to their Management, and soon after died, leaving *Hyrceanus* her eldest Son Heir of all she had; who accordingly on her Death took Possession of the Throne, and the *Pharisees* did their utmost to secure him in it. As soon as *Aristobulus* had left *Jerusalem*, they had procured that his Wife and Children, whom he had left there behind him, were shut up in the Castle of *Baris*, there to be reserved as Hostages against him: But this not stopping his Course, they (q) got ready an Army, and he as soon got ready another, and near *Jericho* it came to a decisive Battle between them, in which, most of the Forces of *Hyrceanus* going over to his Brother, he was forced to flee to *Jerusalem*, and there shut himself up in the Castle *Baris*, where the Wife and Children of *Aristobulus* were kept as his Prisoners; and those that adhered to him took Sanctuary within the Verge of the Temple; but they soon after going over to *Aristobulus* also, this forced *Hyrceanus* to come to Terms with him, by which it was agreed, that *Aristobulus* should have the Crown and the High-Priesthood, and that *Hyrceanus* making full Resignation of both, should be contented to live a private Life, under the Protection of his Brother, upon his own private Fortunes; which he willingly enough submitted to, as being a Man that loved his own Ease and Quiet, more than any thing else. And thus he quitted the Government, after he had held it only three Months: And with it ended the Tyranny of the *Pharisees*, which from the Death of King *Alexander Jannæus* they had exercised over that Nation. As to a Difficulty in Chronology here in the *Jewish* Affairs, see Dissertation I. before *Josephus* pag. 75.

Tigranes

(q) Antiq. xiv. 1. 2. & de Bello Judaico I. 5. 4.

Anno 69.

A. M. 4416.

Aristobu-
lus II. 1.*Daniel's* 70

Weeks 393.

Tigranes having found by the Declaration of *Clodius*, that War was intended against him by *Lucullus*, on his Return into *Armenia* from his Syrian Expedition, (r) admitted *Mithridates* into Conference with him, that consulting together about the Operations of the ensuing War, they might agree on such Methods as they should judge properest for the prosecuting of it, with the best Advantage for the common Interest of both: The Result hereof was, *Mithridates* was sent back into *Pontus* with ten Thousand Horse, in order there to get together more Forces, and return again with them to the Assistance of *Tigranes*, in case *Lucullus* should invade *Armenia*: And in the Interim, (s) *Tigranes* remaining at *Tigranocerta*, there gave out his Orders, and sent them through all his Dominions for the raising of a very numerous Army for this War, but before they could all come together, *Lucullus* was advanced near upon him as hath been abovementioned. The first that durst tell him of this, after his putting to Death the first Messenger of this Invasion, was *Mithrobarzanes* one of his chief Favourites, who had for his Reward the Commission of opposing the Invader, in the Execution of which he perished: For he being immediately on his giving the King this Intelligence sent forth with an Army, and commanded to take *Lucullus* alive, and bring him Prisoner to him, as if the Thing were as easily to be done as said, was cut off in the Attempt, and most of his Forces with him. Hereon, *Tigranes* left *Tigranocerta*, and fled to Mount *Taurus*, ordering all his Forces there to rendezvous to him: In the Interim, *Lucullus* laid Siege to *Tigranocerta*, and by his Lieutenants sent abroad with Detachments from the main Army, did cut off several Parties of *Tigranes's* Forces, as they were marching from their several Quarters to the Place of general Rendezvous. As soon as *Tigranes* had gotten all his Army together, to the Number of about three Hundred and sixty Thousand Men of all Sorts, he marched with it to the Relief of *Tigranocerta*: Whereon, (t) *Lucullus* leaving *Murena* with six Thousand Men to continue the Siege, marched with the rest of his Forces to meet the Enemy, and altho' he scarce reached the twentieth Part of their Number, yet with these only he fought this numerous Army, and got an absolute Victory over them, slaying great Numbers of them, and putting the rest to flight, and *Tigranes* himself hardly escaped: So that it

is

(r) *Memnon*. apud *Photium* cap. 57. *Plutarchus* in *Lucullo*.(s) *Plutarchus* ibid. *Appian*. in *Mithridaticis*.(t) *Memnon* cap. 58, 59. *Plutarchus* & *Appian*. ibid. *Epitome Lixij* lib. 98.

is remarked of this Battle, that the *Romans* (u) never at any other Time fought an Enemy with a Force so much inferior in Number, or ever was there a more glorious Victory obtained by them. *Tigranes* in his Flight met with *Mithridates* coming out of *Pontus* to his Relief; He had heard of his March toward him before the Battle, but making sure of vanquishing the Enemy, hastened to fight before his Arrival, that he might not share with him in the Glory of the Victory; but instead of this, he came only to take his Part in the Grief and regret for the Loss of it: However, finding *Tigranes* much dejected under this Misfortune, he comforted him as much as he could, and gave him the best Advice for the repairing of his shattered Fortunes, that they were capable of: Whereon, *Tigranes*, as a Man utterly confounded, under the Sense of the Calamity he was fallen into by the late Overthrow, remitted all to the Direction and Management of *Mithridates*, as one better experienced in the Affairs of War, and better acquainted with the *Roman* Way of managing it. The Resolutions taken in their Consultations, were to get together another Army with all the Speed, and by all the Means they were able: In order hereto, they went round the Country to raise more Forces, and at the same Time sent to all the neighbouring Nations to pray their Assistance, especially to the *Parthians*, who lay nearest to them, and by the greatness of their Power were best able to help them in this Distress: And the Letter which *Mithridates* on this Occasion wrote to (w) *Arfaces*, King of *Parthia*, is still extant in the fourth Book of the Fragments of the general History of *Salust*. In the Interim, *Lucullus* made himself Master of *Tigranocerta*, where he found vast Treasures, among which were eight Thousand Talents of coined Money. And whereas, this City had been planted with Colonies forceably brought thither out of *Cappadocia*, *Cilicia*, and other Places, as hath been above related; *Lucullus* on his taking of it (x) gave all these Liberty again to return to their former Habitations, which all gladly accepting of, *Tigranocerta* from a great City was on a sudden reduced to a small Village, and no more made any Figure in that Country. Had *Lucullus* (y) immediately after this pursued *Tigranes*, and not given him the Opportunity of raising new Forces, he must either have taken him Prisoner, or driven him out of the Country, and thereby put an End to the War.

His

(u) *Plutarch* in the Life of *Lucullus* quotes *Livy* for the first of these Remarks, and *Antiochus*, an eminent Philosopher of those Times for the other.

(w) *Arfaces* was a Name common to all the Kings of *Parthia* of this Race. The proper Name of him that now reigned was *Sinatrux*, who dying in the Year 67, was succeeded by *Phraates* the 2d.

(x) *Strabo* lib. 11. pag. 532. & lib. 12. pag. 539. *Plutarchus* in *Lucullo*.

(y) *Dion. Cassius* lib. 35.

His omitting to do this, displeased the *Romans* as well in the Camp as in the City at Home, as if his Neglect herein, had been out of Design to draw out the War for the continuing of himself the longer in Command; and the Discontent which was hereby created against him, gave the justest Reason for that Resolution, which was taken hereupon of sending him a Successor, tho' it was not executed till two Years after.

Among other Methods taken by *Tigranes* for the bringing of another Army into the Field against *Lucullus*, one was, (z) he recalled *Megadates* out of *Syria*, ordering him to come with all the Forces he had in that Country for his Assistance at this Pinch: Whereon, *Syria* being left naked, (a) *Antiochus Asiaticus*, the Son of *Antiochus Eusebes*, to whom of Right the Inheritance of that Country belonged, as being the next surviving Heir of the *Seleucian* Family, took Possession of some Parts of it; and there quietly reigned (b) four Years, without the least Contradiction or Disturbance from *Lucullus*, or any one else: But when *Pompey* came into *Syria*, he took from him what *Lucullus* had allowed him to enjoy, and reduced that Country into the Form of a *Roman* Province.

Anno 68.

A. M. 4417.

Aristobulus II. 2.

Daniel's 70

Weeks 394.

By these Means, *Tigranes* and *Mithridates* having gotten together an Army of seventy Thousand choice Men, and exercised them in the *Roman* Way of fighting, about the middle of the Summer took the Field with them: But strongly encamping themselves on all their Movements in advantageous Places, where they could not be attacked, and not being to be drawn by *Lucullus* to hazard another Battle, by all the Means he made use of for this Purpose, they must at length have worn him out of the Country for want of Provisions; which being what they aimed at by this Delay, *Lucullus* found it necessary to break their Measures herein, and at length resolved on an Expedient, which effectually accomplished it: For *Tigranes* having left his Wives and Children at *Artaxata*, the old Metropolis of *Armenia*, and there deposited the most and best of his Effects and Treasures; (d) *Lucullus* set himself and all his Army on a March thither for the taking of that Place, concluding that *Tigranes* would not bear this, but forthwith march after him for the preventing of it, and thereby

(z) *Appian*. in *Syriacis*.

(c) *Appian*. *ibid*. *Justin*. lib. 40. cap. 2.

(b) These four Years are Part of the eighteen assigned to *Tigranes*: For he was not wholly dispossessed of *Syria* till it was made a *Roman* Province, but there retained some Part, while *Asiaticus* reigned in the other.

(c) *Appian*. in *Mithridaticis*.

(d) *Plutarchus* in *Lucullo*.

by give him the Opportunity of forcing him to a Battle, and so it accordingly happened; for as soon as *Tigranes* knew of *Lucullus's* Design, he immediately made after him with all his Army to hinder the Execution of it, and in four Days Time, having by long Marches gotten before him, took post on the further Side of the River *Arfamia*, over which, *Lucullus* was to pass in his Way to *Artaxata*, resolving there to oppose his further Progress, which brought it to a Battle between them, in which the *Romans* again obtained a very signal Victory. There were (e) three Kings present in this Battle in the *Armenian* Army, of which *Mithridates* behaved himself the worst: For not being able to bear the Sight of the *Roman* Legions, as soon as they came on to the Assault, he turned his Back and fled, which did cast such a Damp upon the whole Army, that they all lost their Courage hereon, and this became the Cause that they lost the Battle also. *Lucullus* after this Victory would have continued his March to *Artaxata*, the taking of which would have put an End to the War, but it lying at the Distance of many Days March to the North, and Winter coming on with snowy and tempestuous Weather, his Soldiers weary of the Fatigues of so incommodious a Campaign, would follow him no further into those cold Regions; whereon, being forced to yield to this Necessity, he (f) marched back to the Southward, and passing Mount *Taurus* entered into *Mesopotamia*, and having taken the strong City of *Nisibis*, there put his Army into Winter Quarters: In these Quarters that Spirit of Mutiny first began to appear in *Lucullus's* Army, which hindered him from doing any further Service with it after that Time. *Publius Clodius*, Brother of *Lucullus's* Wife, was the prime Incendiary of this Disorder, for Reasons which will be hereafter mentioned. In the Interim, (g) *Mithridates*, with four Thousand Men of his own, and four Thousand more which he received from *Tigranes*, was returned into *Pontus*, and had there vanquished *Fabius*, and distressed *Triarius* and *Sornatius*, *Lucullus's* Lieutenants in those Parts.

Anno 67. Hereon, (h) *Lucullus* with some Difficulty at
A. M. 4418. length prevailed with his mutinous Army to march
Aristobu- out of their Quarters for their Relief; but they came
lus II. 3. too late for it; for *Triarius* before their Arrival,
Daniel's 70 having rashly engaged in Battle with *Mithridates*,
Weeks 395. (i) was vanquished with the Loss of seven Thousand
of

(e) *Mithridates* and *Tigranes* were two of those Kings, the third is not named, but seems to have been *Darius* King of *Media*.

(f) *Plutarchus* in *Lucullo*. *Orosius* l. 6. c. 3. *Dion. Cassius* l. 35. c. 3.

(g) *Dion. Cassius* lib. 35. *Appian*. in *Mithridaticis*.

(h) *Plutarchus* in *Lucullo*.

(i) *Plutarchus* in *Lucullo*. *Dion. Cassius* lib. 35. cap. 5, & 6. *Appianus* in *Mithridaticis*. *Cicero* in *Oratione pro Lege Manilia*.

of his Men, among whom were an Hundred and fifty Centurions, and twenty-four military Tribunes, which made this Overthrow, one of the most considerable Blows that the *Romans* had in many Years received. On *Lucullus's* Arrival, he found the dead Bodies lying on the Field of Battle, but (*k*) neglecting to bury them, this further exasperated his Soldiers against him: After this, the (*l*) Spirit of Mutiny prevailed so much among them, that thenceforth retaining no more Regard to him as their General, they treated him only with Insolence and Contempt on all Occasions, altho' he went from Tent to Tent, and almost from Man to Man, to entreat them to march out against *Mithridates* and *Tigranes* (who taking the Advantage of this Disorder, the former of them had recovered *Pontus*, and the other was then harrassing *Cappadocia*) yet he could not get them to stir: All that he could obtain of them was, that they would stay with him all the ensuing Summer, but would not move out of the Camp for any military Action, under his Command; and they had received Accounts from *Rome* of some Votes there passed to the Disadvantage of *Lucullus*, which encouraged them herein: So that he was forced to lie still in his Camp, and suffer the Enemy to range over the Country without being able to do any thing to oppose them: And thus the Case stood with him, till *Pompey* being sent by the People of *Rome* to succeed him in the Management of this War, arrived to take it out of his Hands.

Anno 66. In Autumn this Year began a Sabbatick Year,
A. M. 4419. and ended in the Autumn of the following Year.

Aristobulus II. 4. This coming of *Pompey* happened in the Beginning of the next Year: For (*m*) he then arriving at
Daniel's 70 *Galatia* with this Commission from the *Romans*, *Lucullus* there delivered over the Army to him, and returned to *Rome*, leaving his Successor to reap the Laurels of his Victories: He (*n*) carried with him a great Number of Books, which he had gathered together out of the Spoils of this War, and with them he erected a great Library at *Rome*; which he made free for the Use of all learned Men, who in great Numbers after this resorted to his House for it, and there they always found a kind and generous Entertainment.

Pompey, on his first entering on this War, (*o*) drew into Alliance and Confederacy with him *Phraates*, who had the Year before succeeded

(*k*) *Plutarchus* in *Pompeio*.

(*l*) *Dion. Cassius* lib. 35. *Plutarchus* in *Lucullo*.

(*m*) *Plutarchus* in *Lucullo* & *Pompeio*. *Dion. Cassius* lib. 36. pag. 22:

(*n*) *Plutarchus* in *Lucullo*. *Isidor. Origin.* lib. 6. cap. 3

(*o*) *Dion. Cassius* lib. 36. *Epitome Livii* lib. 100.

succeeded in the Kingdom of *Parthia*; and also (p) made an Offer of Peace to *Mithridates*, but he reckoning himself as sure of the Friendship and Assistance of *Phraates*, would not hearken to the Proposal: But when he heard *Pompey* had been beforehand with him as to *Phraates*, he sent Ambassadors to *Pompey* to treat about it: But *Pompey's* Preliminaries being, that he should forthwith lay down his Arms, and deliver up to him all Deserters; this had like to have raised a Mutiny in his Army; for there being in it a great Number of Deserters, they could not bear the Mention of their being delivered up to *Pompey*, nor the rest of the Army to be deprived of their Assistance in the War. Whereupon, to quiet this Matter, *Mithridates* was forced to pretend to them, that his Ambassadors were sent with no other Intention, than to spy out the Strength and State of the *Roman* Army, and also at the same Time to swear to them, that he would never make Peace with the *Romans*, either on these or any other Terms whatsoever: And indeed he was now better furnished for the War, than he had been for many Years before; for the Mutiny of *Lucullus's* Soldiers having hindered him from entering on any Action of War all the last Year, (q) *Mithridates* took the Advantage hereof to recover most of his lost Kingdom, and there had gotten together another well appointed Army for the further Prosecution of the War; and thinking that the wearing out of the *Romans* by Delays, and distressing them in obstructing their Supplies of Provisions, was the readiest Way to vanquish them; he for some Time followed this Method, wasting the Country before them, and refusing to fight: And he had in Part the Success he proposed; for *Pompey* was hereby so far distressed, that he was forced to remove out of *Pontus* and *Cappadocia* into the Lesser *Armenia*, for the better furnishing of his Army with Provisions, and other necessaries for their Subsistence, and *Mithridates* followed after him thither, for the carrying on there also of the same Methods of distressing him: But while he was thus endeavouring in that Country, he (r) was there surprized by *Pompey* in a Night March, and utterly vanquished with the Loss of the major Part of his Army, and himself hardly escaping, was forced to flee Northward beyond the Springs of the *Euphrates* for the seeking of his Safety. Whereon, *Pompey* (s) having ordered the building of a new City in the Place, where this Victory

(p) *Dion. Cassius* lib. 36. pag. 22. *Appian.* in *Mithridaticis*.

(q) *Plutarchus* in *Lucullo & Pompeio*. *Appian.* in *Mithridaticis*. *Dion. Cassius* lib. 36.

(r) *Plutarchus* in *Pompeio*. *Dion. Cassius* lib. 36. *Epitome Livii* lib. 100. *L. Florus* lib. 3. cap. 5. *Appian.* in *Mithridaticis*. *Eutropius* lib. 6. *Orosius* lib. 6. cap. 4.

(s) *Dion. & Appian.* *ibid.* *Strabo* lib. 12. pag. 555.

Victory was gained, which in Commemoration of it he called *Ni-copolis*, i. e. *the City of Victory*; left there for the inhabiting of it such of his Soldiers as were wounded, sick, aged, or otherwise disabled for the Fatigues of War; and then marched with the rest into the Greater *Armenia*, against *Tigranes*, as being a Confederate of *Mithridates* in this War against the Roman People.

At this Time, *Tigranes* was at War with his Son of the same Name: It hath been beforementioned, that he married *Cleopatra* the Daughter of *Mithridates*; by her (t) he had three Sons, two of which he had on light Occasions put to Death; whereon, *Tigranes*, the third of them, not thinking his Life safe within the Power of so cruel a Father, (u) fled to *Phraates* King of *Parthia*, whose Daughter he had married; who brought him back into *Armenia*, with an Army, and laid Siege to *Artaxata* the Capital of the Kingdom: But finding the Place strong and well provided with all Necessaries to hold out long, he left his Son-in-law there with one Part of the Army to carry on the Siege, and returned into *Parthia* with the other. Whereon, *Tigranes* the Father falling on his Son with all his Power got a through Victory over him, and drove him out of the Country. In this Distress he purposed to betake himself to *Mithridates* his Grandfather, but meeting in his Way to him the News of his Defeat, and that therefore no Help was to be had from him, (w) he fled to the Roman Camp, and there, by Way of a Suppliant, cast himself into the Hands of *Pompey*; who received him very kindly, and was glad of his coming: For being then on his March into *Armenia*, he needed one that knew the Country to be his Guide in it; and therefore making use of him for this Purpose, marched under his Guidance directly toward *Artaxata*: At the News whereof, *Tigranes* being much terrified, as not being sufficiently provided to resist the Power that was coming against him, resolved to cast himself upon the Generosity and Clemency of the Roman General, and to make Way for it, sent to him the Ambassadors of *Mithridates*. For *Mithridates*, on his late Defeat, (x) sent Ambassadors to him to desire Refuge in his Country, and his Help for the repairing of his Loss: But *Tigranes* not only denied him his Help, and all Admission in his Country, but also seized his Ambassadors, and cast them into Prison, and did set a Price of an Hundred Talents upon the Head of *Mithridates* himself, should he be any where found within his Dominions, pretending for all this, that it was by his Instigation that his Son was in Rebellion against him; but the true Reason

(t) *Appian. in Mithridaticis.*

(u) *Appian. ibid.*

(w) *Plutarchus in Pompeio, Appian. & Dion. Cassius ibid.*

(x) *Plutarchus, Appianus, & Dion. Cassius ibid.*

Reason was to make Way for his Reconciliation with the *Romans*; and therefore he delivered these Ambassadors unto them, and soon after, (y) followed himself, without any Precaution taken, and entering the *Roman* Camp, resigned both himself and Kingdom to the Pleasure and Disposál of *Pompey* and the *Romans*; and in the doing hereof, debased himself to so mean and abject an Humiliation, that as soon as he appeared in the Presence of *Pompey*, he plucked his Crown or Royal *Tiara* from off his Head, and cast himself prostrate on the Ground before him: *Pompey* hereon much commiserating his Case leaped from his Seat, and kindly taking him by the Hand lifted him up, put his Crown again upon his Head, and placed him on a Seat at his Right Hand, and his Son on another at his Left; and having appointed the next Day for the hearing of his Cause, invited him and his Son that Night to sup with him: But the Son refusing to come, out of Displeasure to his Father, and neglecting to shew him any Respect, or to take the least Notice of him at the Interview, he much offended *Pompey* by this Conduct. However, on having heard the Cause, he did not wholly neglect his Interest: For after having decreed, that King *Tigranes* should pay the *Romans* six Thousand Talents for making War upon them without Cause, and yield up to them all his Conquests on this Side the *Euphrates*, he ordered, that he should still reign in his paternal Kingdom of *Armenia* the Greater, and his Son in *Gordena* and *Sophena* (two Provinces bordering on *Armenia*) during his Father's Life-time, and succeed him in all the rest of his Dominions after his Death, reserving to the Father out of *Sophena*, the Treasure which he had there deposited, without which he would not have been able to pay the Mulct of six Thousand Talents imposed on him. *Tigranes* the Father joyfully accepted these Terms, being glad even thus to be again admitted to reign: But the Son having entertained Expectations, that were not answered by this Decree, was highly displeased at it, and made an Attempt to have fled for the raising of new Disturbances. Whereon, *Pompey* put a Guard upon him, and on his Refusal to permit his Father to take away his Treasure in *Sophena*, cast him into Prison, and afterwards, on his being detected to have solicited the Nobility of *Armenia* to renew the Way, and also the *Parthians* to join in it, *Pompey* put him among those whom he reserved for his Triumph, and after that Triumph left him in Prison; whereas, most of the other Captives, after they had born their Part in that Shew, were released, and again sent Home into their own Countries. *Tigranes* the Father, after the Receipt of his Treasure out of *Sophena*, paid the six Thousand Talents in which *Pompey* had mulcted him, and

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added

(y) *Plutarchus, Dion. & Appian. ibid. Eutropius lib. 6. Vellius Patenculus lib. 2. cap. 37.*

added over and above a Donative to the Roman Army, giving every common Soldier fifty Drachms, each Centurion a Thousand, and each military Tribune ten Thousand, whereby he obtained to be declared a Friend and an Ally of the Roman People.

Pompey having thus composed Matters in *Armenia*, (z) marched Northward after *Mithridates*: On his coming to the River *Cyrus*, he was opposed by the *Albanians*, and the *Iberians*, two potent Nations dwelling between the *Caspian* and the *Euxin* Seas, and Confederates of *Mithridates*, but having overcome them in Battle, he forced the *Albanians* to sue for Peace, and having granted it to them wintered among them.

Anno 65. Early the next Year, after (a) he marched against
A. M. 4420. the *Iberians*, a warlike Nation, which had never yet
Aristobu- yielded to any Superior, but had always held out
lus II. 5. against the *Medians*, *Persians*, and *Macedonians*,
Daniel's 70 and submitted to none of them during all the Time
Weeks 397. that they, in Succession one after the other, held
the Empire of *Asia*: Pompey, altho' he found some Difficulties in
this War, yet soon mastered them, and forced the *Iberians* to
Terms of Peace. After his having reduced the People of *Colchis*
also to a Submission to him, and taken *Oltaces* their King Prisoner
(whom he afterwards caused to be led before him in his Triumph) he
marched back again upon the *Albanians*, who while he was engaged
with the *Iberians* and *Colchians*, had renewed the War; but
having overthrown them in Battle with a great Slaughter, and slain
therein, *Cosis*, the Brother of (b) *Orodes*, their King, who com-
manded the Army, he thereby forced *Orodes* to purchase the Re-
newal of the last Year's Peace by large Gifts, and also to send his
Sons to him as Hostages for the keeping of it.

In the Interim, (c) *Mithridates* having wintered at *Dioscurias*
(a place (d) upon the *Euxin* Sea, and there situated in the farthest
Part of the *Isthmus*, which lies between that Sea and the *Caspian*)
(e) early the next Spring did set out from thence for the Country
of the *Cimmerian Bosphorus*, making his Way thither through several
Scythian Nations that lay between, obtaining his Passage of
some of them by fair Means, and of others by Force. This
King-

(z) Epitome *Livii* lib. 101. *Plutarchus* in *Pompeio*. *Dion. Cassius* lib. 36. *Appian*. in *Mithridaticis*.

(a) *Plutarchus* *ibid.* *Dion. Cassius* lib. 37. pag. 29.

(b) So *Florus*, *Eutropius*, and *Orosius* call him, but the Name given by others is *Oræses*.

(c) *Appianus* in *Mithridaticis*.

(d) See *Strabo* lib. 11. pag. 498.

(e) *Appian*. *ibid.* Epitome *Livii* lib. 101. *Dion. Cassius* lib. 36. pag. 25. *Strabo* lib. 11. pag. 496.

Kingdom (f) of the *Cimmerian Bosphorus* is the same, which is now the Country of the *Grim Tartars*, and was then a Province of the Empire of *Mithridates*: He had (g) placed one of his Sons called *Machares* there to reign: But this young Prince having been hard pressed upon by the *Romans*, while they lay at the Siege of *Sinope*, and had then by their Fleet the mastery of the *Euxin Sea* (which lay between that City and the Kingdom of *Machares*) he made (h) Peace with them, and had ever since maintained the Terms of it; by which, having much angered his Father, he dreaded his Approach, and therefore while he was on the Way, (i) he sent Ambassadors to him to make his Peace with him, urging for his Excuse, that what he did was by the Necessity of his Affairs driving him to it, and not by Choice: But finding that his Father was implacable, he endeavoured to make his Escape by Sea, but being intercepted by such Ships as *Mithridates* had sent out for this Purpose, he slew himself to avoid falling into his Hands.

Pompey having finished his War in the North, and finding it impracticable to pursue *Mithridates* any further that Way, led back his Army again into the Southern Parts, and (k) in his Way thither, having subdued *Darius* King of *Media*, and *Antiochus* King of *Commagena*, he (l) came into *Syria*, and having, (m) by *Scaurus*, reduced *Cælo-Syria* and *Damascus*, and (n) by *Gabinus*, all the rest of those Parts as far as the *Tigris*, he made himself Master of all the *Syrian Empire*; whereon, (o) *Antiochus Asiaticus*, the Son of *Antiochus Eusebes*, the remaining Heir of the *Seleucian* Family, who by the Permission of *Lucullus*, had now for four Years reigned in some Part of that Country, after *Tigranes* had been forced to withdraw his Forces from it, applied to him to desire to be re-established in the Kingdom of his Forefathers: But *Pompey* refusing to hearken to him stripped him of all his Dominions, and reduced them into the Form of a *Roman Province*. And thus at the same Time, when *Tigranes* was permitted to reign in *Armenia*, who had much damaged the *Roman Interest* by a long War, *Antiochus* was stripped of all, who never did them any Hurt, or ever deserved any ill from them: The Reasons given for it

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were,

(f) *Strabo* lib. 11.

(g) *Memnon*. cap. 56. *Appian*. *ibid*.

(h) *Epitome Livii* lib. 98. *Plutarchus* in *Lucullo*. *Appian*. & *Memnon*. *ibid*.

(i) *Appian*. & *Dion. Cassius* *ibid*. *Orosius* lib. 6. cap. 5.

(k) *Appian*. in *Mithridaticis*.

(l) *Appian*. *ibid*.

(m) *Josephus* *Antiq.* xiv. 2. 3. *de Bello Judaico* I. 6. 3.

(n) *Dion. Cassius* lib. 37. pag. 31.

(o) *Appian*. in *Mithridaticis*. *Justin*. lib. 40. cap. 2. *Porphyrus* in *Græcis Eusebianis Scaligeri*. *Xiphilinus* ex *Dione*.

were, that the *Romans* had taken this Country by Conquest from *Tigranes*, and therefore were not to lose the Fruits of their Victory; and that *Antiochus* was a weak Prince, of no Courage or Capacity to protect that Country, and that therefore the putting of it into his Hands, would be to betray it to the Ravages and Depredations of the *Jews* and *Arabs*, which *Pompey* could not consent to: And therefore, (p) *Antiochus* being thus deprived of his Crown, was reduced to a private Condition of Life: And here ended the Empire of the *Seleucidæ* in *Asia*, after it had there lasted two Hundred fifty-eight Years.

While these Things were doing by the *Romans*, there happened great Disturbances and Revolutions in *Egypt* and *Judæa*: For in *Egypt*, the *Alexandrians*, being weary of *Alexander* their King, rose in a Mutiny against him, and (q) drove him out of the Kingdom, and (r) called *Ptolemy Auletes* to the Crown: He was the Bastard Son of *Ptolemy Lathyrus*; for *Lathyrus* had (s) no Male Issue by his Wife, that survived him; but he had several by his Concubines; one of which was, (t) that *Ptolemy* who had the Kingdom of *Cyprus* after his Father's Death, and there reigned till injuriously deprived of it by the *Romans*, as will be hereafter related. Another was (u) this *Auletes*; he was also called *Dionysius Neos*, or *The new Bacchus*; both which Names he had from infamous Causes: For he had (w) much used himself to play on the Pipe, and valued himself so much upon his Skill herein, that he would expose himself to contend for Victory in the publick Shews; hence he had the Name of *Auletes*, that is, *The Piper*: And (x) he would often imitate the Effeminacies of the *Bacchinals*, and in the same Measures as they dance their Measures in a Female Dress; and hence it was, that he was called *Dionysius Neos*, or *The new Bacchus*: He is (y) reckoned to have as much exceeded all that reigned before him of his Race, in the Effeminacy of his Manners, as his Grandfather *Phyſcon* did in the Wickedness of them. *Alexander*, on his Expulsion, (z) fled to *Pompey*, to pray his

(p) Some confound this *Antiochus* with *Antiochus Commagenus*, and hold that *Commagena* was given him by *Pompey*, when stripped of all the rest: But the Testimony of History is contrary to this Conjecture.

(q) *Suetonius* in *Julio Cæsare* cap. 11. *Trogus* in Prologo 39.

(r) *Trogus* ibid.

(s) *Pausanias* in *Atticis*; ibi enim dicit eum, *Berenicem* solam, cum obisset. prolem legitimam sibi superstitem reliquisse.

(t) *Trogus* in Prologo 40.

(u) *Trogus* ibid.

(w) *Strabo* lib. 17. pag. 796.

(x) *Lucian* de non temere credendo *Calumniæ*.

(y) *Strabo* ibid.

(z) *Appian*. in *Mitbridaticis*.

his Assistance for his Restoration, and offered him great Gifts, and promised him more to induce him hereto: But *Pompey* refused to meddle with this Matter, as being without the Limits of his Commission: Whereon, (a) *Alexander* retired to *Tyre*, there to wait a more favourable Juncture, and soon after died in that City. It is here to be remarked, that *Ptolemy* the Astronomer, in his chronological Canon, names not *Alexander* at all among the Kings of *Egypt*, but begins the Reign of *Auletes* from the Death of *Lathyrus*, altho' it appears, (b) both from *Cicero* and *Suetonius*, that *Alexander* reigned fifteen Years between: Perchance, as *Ptolemy* King of *Cyprus* had that Island immediately on his Father's Death, so likewise *Auletes* had at the same Time some other Part of the *Egyptian* Empire for his Share of it; and for this Reason, *Ptolemy* the Astronomer makes him the immediate Successor of *Lathyrus*, tho' he had not the whole Kingdom of *Egypt* till fifteen Years after.

The Disturbances which were at this Time in *Judæa*, and the Revolution which happened thereon, had their Original from the Ambition and aspiring Spirit of *Antipater*, the Father of *Herod*; of his Original I have before spoken; he having his Education in the Court of *Alexander Jannæus*, and *Alexandra* his Queen, who reigned after him, there (c) wrought himself into the good liking of *Hyrchanus* the eldest of their Sons, hoping to rise by his Favour, when he should come to the Crown after his Mother. But when *Hyrchanus* was deposed, and *Aristobulus* made King in his Place, these Measures, which he had taken for his Advancement, were all broken; and his Engagements in them, having rendered him so obnoxious to *Aristobulus*, as to exclude him all Prospect of Favour from him; he set himself with all the Craft, which he was signally endowed with, to repair the Fortunes of *Hyrchanus*, and restore him again to his Crown; in order whereto, he treated with *Aretas*, King of *Arabia Petraea*, and engaged him to help *Hyrchanus* with an Army for the accomplishing of this Design; and had by clandestine Applications, drawn in great Numbers of the *Jews* for the promoting of the same Purpose: But his greatest Difficulty was to excite *Hyrchanus* himself to the Undertaking; for being a quiet indolent Man, who loved Ease more than any thing else, he had no Ambition for reigning, and therefore had no Inclination to stir a Foot for the obtaining of it: But at length being made believe that his Life was in Danger, and that he had nothing to chuse between reigning and dying, if he staid in *Judæa*; he was roused up by this Argument to flee for his Safety, and put himself into

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the

(a) *Cicero* in Oratione secunda contra *Rullum*.

(b) Videas Notas (q) & (a)

(c) *Josephus* Antiq. xiv. 1. 3. & de Bello *Judaico* I. 6. 2.

the Hands of *Aretas*; who according to his Agreement with *Antipater*, (d) brought him back into *Judæa*, with an Army of fifty Thousand Men; and having there joined the *Jews* of *Hyrchanus's* Party, gave Battle to *Aristobulus*, and gaining an absolute Victory over him pursued him to *Jerusalem*, and entering it without Opposition, drove him with all his Party to take Refuge in the Mountain of the Temple, and there besieged him; where all the Priests stood by him, but the Generality of the People declared for *Hyrchanus*. This happened in the Time of their Passover, whereon, *Aristobulus* wanting Lambs and Beasts for the Sacrifices of that holy Solemnity, agreed with the *Jews* that were among the Besiegers to furnish him with them for a Sum contracted: But when they had the Money let down to them over the Wall, they refused to deliver the Sacrifices, and thereby, impiously and sacrilegiously robbed God of that Part of his Worship which was then to have been performed to him: And at the same Time they added another very heinous Wickedness to this Guilt; for there being then at *Jerusalem*, one *Onias*, a Man of great Reputation for the Sanctity of his Life, who had been thought by his Prayers to have obtained Rain from Heaven in a Time of Drought, they brought him forth into the Army; and concluding his Curses would be as prevalent as his Prayers, pressed him to curse *Aristobulus*, and all that were with him: He long resisted to hearken to them, but at length, finding no rest from their Importunities, he lifted up his Hands toward Heaven, as standing in the midst of them, and prayed thus, "O Lord God, Rector of the Universe, since those
 " that are with us are thy People, and they that are besieged in
 " the Temple are thy Priests, I pray that thou wouldest hear the
 " Prayers of neither of them against the other." Hereon, they that brought him thither were so enraged against the good Man, that they fell upon him with Stones, and stoned him to Death; but this was soon revenged upon them; for (e) *Scaurus* being by this Time come to *Damascus* with a Roman Army, *Aristobulus* sent thither to him, and by the Promise of four Hundred Talents engaged him on his Side: *Hyrchanus* offered him the like Sum; but *Scaurus* looking on *Aristobulus* as the more solvent of the two, and for other Reasons taking the better liking to him, chose to embrace his Cause before the other's, and *Gabinus*, by a Present of three Hundred Talents more out of *Aristobulus's* Purse, was induced to do the same; and therefore they both sent to *Aretas* to withdraw, threatening him with the Roman Arms in case of Refusal: Whereon, *Aretas* raising the Siege, and marching off towards his own Country, *Aristobulus* got together all the Forces he could, and pursued

(d) *Josephus* Antiq. xiv. 1. 4. & de Bello *Judaico* I. 6. 2.

(e) *Antiq.* xiv. 2. 3. & de Bello *Judaico* I. 6. 4.

sued after him, and having overtaken him at a Place called *Papyrion*, overthrew him in Battle with a great Slaughter, in which perished many of the *Jews* of *Hyrchanus's* Party, and among them *Caphalion*, the Brother of *Antipater*.

About this Time (f) *Pompey* himself came to *Damascus*, where resorted to him Ambassadors from all the neighbouring Countries, especially from *Egypt* and *Judæa*: For the Kings of both these Countries reigning in them by the Expulsion of their immediate Predecessors, thought it their Interest to get the *Roman* Power on their Side, for the maintaining of their Usurpations: For this Reason, the Ambassadors from *Egypt* presented *Pompey* with a Crown of Gold, of the Value of four Thousand Pieces of Gold Money, and those from *Judæa*, (g) with a Vine of Gold, of the Value of four Hundred Talents, which was afterwards deposited (h) in the Temple of *Jupiter*, in the Capitol at *Rome*, and there inscribed as the Gift of *Alexander* King of the *Jews*. It seems they would not own *Aristobulus* to be King, and therefore did put his Father's Name upon it instead of his; or perhaps the *Latin* Copy is here the truest, which has *Aristobulus the Son of Alexander*, instead of *Alexander* himself. And observe, that *Strabo* owns his having seen this Vine of Gold himself at *Rome*, in the Temple of *Jupiter Apitolinus*. See my Note on *Josephus* Antiq. xiv. 3. 1. While *Pompey* was in these Parts, (i) there came to him no fewer than twelve Kings to make their Court to him, and were all seen at the same Time attending upon him.

But many Fortresses and strong Places in *Pontus* and *Cappadocia* still holding out for *Mithridates*, *Pompey* found it necessary to march again into those Parts to reduce them, which having on his Arrival in a great Measure accomplished, he took up his Winter Quarters (k) at *Aspis*, in *Pontus*: Among the Places which he reduced, one (l) called *Καύη*, i. e. *Newcastle*, was the strongest: There *Mithridates* had laid a great Part of his Treasure, and the best of his other Effects, as reckoning the Place impregnable; but it was not so against the *Romans*; *Pompey* took the Place, and in it all that was there deposited: Among other Things there found, were the private Memoirs of *Mithridates*, which made Discovery of many of his Transactions, and secret Designs: And there also were found his medicinal Commentaries, (m) which *Pompey* caused

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to

(f) Antiq. xiv. 3. 1. & de Bello Judaico ibid. Xiphilin ex Dione.

(g) Josephus ibid.

(h) Strabo apud Antiq. ibid. Plinius lib. 37. cap. 2.

(i) Plutarchus in Pompeio.

(k) Plutarchus ibid.

(l) Strabo lib. 12. pag. 556. Plutarchus ibid.

(m) Plinius lib. 25. cap. 2.

to be translated into *Latin*, by *Lenæus* a learned Grammarian, that was a Freed-man of his; and they were afterwards published by him in that Language: For among many other extraordinary Endowments, with which this Prince had accomplished himself, he was eminently skilled in the Art of Physic; and particularly it is to be remarked of him, that he was the Author of that excellent Alexipharmical Medicine, which from his Name is now called *Mithridate*, and hath ever since been in great Use among Physicians, and is so even to this Day.

Anno 64.

A. M. 4421.

Aristobu-

lus II. 6.

Daniel's 70

Weeks 398.

This Year *Cicero* was chosen Consul for the following Year; as was also *Augustus Cæsar* born the same Year, *September* the 23d. *Cicero* himself mentions an Eclipse of the Moon upon his entering on this Consulship, which was on *January* the 1st, Anno 63. by the *Roman* Erroneous, ordering of their Year at that Time; but about *October* the 6th, by the *Julian* Account. *Calvisius* says the Eclipse happened this Year at *Rome* on the *Julian* *November* the 7th, 2h. 24'. after two in the Morning, and was almost of 9 Digits.

Pompey having, while he lay at *Aspis*, settled the Affairs of the adjacent Countries, as well as their Circumstances would then admit, as soon as the Spring began, (n) returned again into *Syria* there to do the same: For *Mithridates* being gotten into the Kingdom of *Bosphorus* on the other Side of the *Euxin* Sea, there was no pursuing of him thither by a *Roman* Army, but round that Sea a great Way about through many barbarous *Scythian* Nations, and several Deserts, which was not to be attempted without manifest Danger of a total Miscarriage: And therefore, all that *Pompey* could do in this Case was, (o) to order the Stations of the *Roman* Navy in such Manner, as to hinder all Supplies of Provisions and other Necessaries from being carried to him; which having taken full Care of, he thought by this Method he should soon break him; and therefore on his quitting *Pontus*, (p) he said he had left behind him against *Mithridates*, a fiercer Enemy than the *Roman* Army, that is, Famine, and the Want of all Necessaries. That which made him so fond of this March into *Syria* was, (q) a vain and ambitious Desire which he had of extending his Conquests to the Red Sea: He had formerly, while he commanded first in *Africa*, and afterwards in *Spain*, carried them on to the *Western* Ocean on both Sides of the *Mediterranean*; and had lately in his *Albanian* War

(n) *Antiq. ibid.*

(o) *Dion. Cassius* lib. 37. *Plutarchus* in *Conseis.*

(p) *Plutarchus* *ibid.*

(q) ——— *ibid.*

War made them reach as far as the *Caspian Sea*; and if he could do the same as to the Red Sea also, he thought it would compleat his Glory. On his coming into *Syria*, he made (r) *Antioch* and (s) *Seleucia* on the *Orontes* free Cities, and (t) then continued his march to *Damascus*; intending from thence (u) to make War upon the *Arabians*, for the carrying on of his Victories to the Red Sea; but in his Way thither, he made many Stops to examine into the Conduct of the Princes of those Parts, and to hear the Complaints that were made against them: For in the Declension of the *Syrian Empire* many petty Princes had set up upon its Ruins, and had cantoned themselves in several Parts and Districts of it, and there exercised great Tyranny over their People, and as great Depredations on their Neighbours round them. These *Pompey*, as he passed through the Country, summoned to him, and on hearing their Causes, (w) some of them he confirmed in their Toparchies under the Condition of becoming Tributaries to the *Romans*, others he deprived, and some of them he condemned to Death for their Male-administrations; but *Ptolemy*, the Son of *Mennæus*, Prince of *Chalcis*, who was the worst and wickedest of them all, escaped by Virtue of his Money: For having made himself very rich with his Oppressions upon his People, and his Plunders upon his Neighbours, he presented *Pompey* with a Thousand Talents, and thereby redeemed both his Life and his Principality, and continued in the Enjoyment of both a great Number of Years after.

On *Pompey's* coming into *Cælo-Syria*, (x) *Antipater* from *Hircanus*, and one *Nicodemus* from *Aristobulus*, addressed themselves to him about the Controversy that was between these two Brothers, each of them praying his Patronage to the Party from which they were delegated. *Pompey* having heard what was said by them on both Sides, dismissed them with fair Words, ordering, that both Brothers should appear in Person before him; promising that then he would take full Cognizance of the whole Cause, and determine it as Justice should direct. At this Audience *Nicodemus* did much Hurt to the Cause of his Master, by complaining of the four Hundred Talents which *Scaurus*, and the three Hundred which *Gabinus* had extorted from him: For this made them both to be his Enemies, and they being two of the greatest Men in the Army next *Pompey*, he was afterwards influenced by them to the Damage of the Complainant: But *Pompey* being then intent upon making Preparations

(r) *Porphyrius* in *Græcis Eusebianis Scaligeri*.

(s) *Strabo* lib. 16. pag. 751. *Eutropius* lib. 6.

(t) *Josephus* *ibid*.

(u) *Dion. Cassius* lib. 37. *Plutarchus* in *Pompeio*. *Antiq.* xiv. 5. 1.

(w) *Antiq.* xiv. 3. 1. *Xiphilin* ex *Dione Cassio*.

(x) *Antiq.* *ibid*.

Preparations for his *Arabian War*, could not immediately find Leisure for this Matter, and soon after an Occasion happened, which forced him to lay aside for the Present, whatever he had to do in *Syria*, and march again into *Pontus*; it was as followeth:

Before *Pompey* left *Syria* in the former Year, (y) there came thither to him Ambassadors from *Mithridates*, out of *Bosphorus*, with Proposals of Peace: They offered, in his Behalf, that in case he might be allowed to hold his paternal Kingdom as *Tigranes* had been, he would pay Tribute to the *Romans* for it, and quit to them all his other Dominions. To this *Pompey* answered, that he should then come to him in Person, in the same Manner as *Tigranes* did: This *Mithridates* would not submit to; but offered to send his Sons, and some of his principal Friends; but this not being accepted of, he set himself to make new Preparations for War with as great Vigour as at any Time before. *Pompey* having Notice hereof, found it necessary to hasten back again into *Pontus* to watch his Proceedings: On his Arrival thither, (z) he fixed his Residence for some Time at *Amisus*, the ancient Metropolis of that Country, and while he continued in that Place practised the same Thing which he had before blamed in *Lucullus*: For he there (a) settled the Dominions of *Mithridates* into Provinces, and distributed Rewards, as if the War had been ended. Whereas, *Mithridates* was then still alive, and with an Army about him for the making of a terrible Invasion into the very Heart of the *Roman* Dominions. In the distributing of his Rewards, (b) he gave the Lesser *Armenia*, with several other Territories and Cities adjoining, to *Deiotarus*, one of the Princes of the *Galatians*, to recompence him for his adhering to the *Roman* Interest during all this War; and honoured him with the Title of King of these Countries, whereas before he was (c) only a Tetrarch among the *Galatians*. This is the same King *Deiotarus*, in whose Behalf *Cicero* afterwards made (d) one of his Orations. And at the same Time (e) he made *Archelaus* High-Priest of the Moon, the great Goddess of the

(y) *Appian*. in *Mithridaticis*.

(z) *Plutarchus* in *Pompeio*.

(a) *Plutarchus* *ibid*. *Epitome Livii* lib. 102. *Strabo* lib. 12. pag. 541.

(b) *Strabo* lib. 12. pag. 547. *Eutropius* lib. 6.

(c) *Strabo* *ibid*.

(d) This Oration was spoken in Behalf of King *Deiotarus* before *Julius Caesar*, and is still extant under the Title *Pro Rege Deiotaro*. *Galatia* was formerly governed by four Tetrarchs, of which *Deiotarus* was now one. To his Tetrarchy, *Pompey* added his Grants, without dispossessing the other Tetrarchs: But afterwards, *Deiotarus* swallowed the other three Tetrarchies, and had all *Galatia*, when *Cicero* pleaded for him. *Strabo* lib. 12. pag. 567.

(e) *Appian*. in *Mithridaticis*. *Strabo* lib. 12. p. 558. & lib. 17. p. 796.

the *Comanians* in *Pontus*; with sovereign Authority over the Inhabitants of the Place, among whom, there were no fewer than six Thousand Persons devoted to the Service of the Goddess. This *Archelaus* was the Son of *Archelaus*, (f) who had the chief Command of *Mithridates's* Forces in *Greece*, during his first War with the *Romans*; but after that, falling into Disgrace with his Master, fled to the *Romans*; and he and his Son having from that Time adhered to the *Roman* Interest, and done them thereby much Service in all their Wars in *Asia*, the Father being now dead, the Son for the Reward of both, had this High-Priesthood of *Comana* conferred on him; which made him also Prince of that Place, and the Territory belonging thereto. He is the same who afterwards reigned in *Egypt*, as will be hereafter related.

While *Pompey* was thus absent in *Pontus*, (g) *Aretas*, King of *Arabia Petræa*, took the Advantage of it to infect *Syria*, making Incurfions and Depredations upon several Parts of it; this (h) called *Pompey* back again into that Country; in his Way thither, marching by the Place where the Bodies of the *Romans* lay dead, that had been slain in the Defeat of *Triarius*, he buried them (i) with great Solemnity; which much ingratiated him with the Army, whose greatest Disgust against *Lucullus* was his having omitted it, when he marched by the same Place soon after that Defeat. From thence, *Pompey* marched into *Syria*, for his carrying on of the *Arabian* War, according to the Project abovementioned.

In the Interim, (k) died *Mithridates*, being driven by his own Son to that hard Fate of slaying himself: Finding no Hopes of making Peace with the *Romans* upon any tolerable Terms, he (l) resolved to make a desperate Expedition through the Way of *Pannonia*, and the *Trentine Alps*, into *Italy* itself, and there assault them, as *Hannibal* did, at their own Doors: In order hereto, he got many Forces together out of the *Scythian* Nations for the augmenting of his former Army, and sent Agents to engage the *Gauls* to join with him on his Approach to the *Alps*: But this Undertaking containing a March of above two Thousand Miles, through all those Countries which are now called *Tartaria Crimæa*, *Podolia*, *Moldavia*, *Walachia*, *Transilvania*, *Hungaria*, *Stiria*, *Carinthia*, *Tyrol*, and *Lombardy*; and over the three great Rivers, the

(f) *Plutarchus* in *Sylla*.

(g) *Dion. Cassius* lib. 37.

(h) *Plutarchus* in *Pompeio*.

(i) *Plutarchus* ibid.

(k) *Plutarchus* in *Pompeio*. *Dion. Cassius* lib. 37. *Appian.* in *Mithridaticis*. *Epitome Livii* lib. 102. *L. Florus* lib. 3. cap. 5.

(l) *Appianus*, *Dion. Cassius*, & *L. Florus* ibid.

the *Boristhenes*, the *Danube*, and the *Po*, the Thought hereof so frightened his Army, that for the avoiding of it they conspired against him, and made *Pharnaces* his Son their King; whereon, finding himself deserted of all, and his Son not to be prevailed upon to let him escape elsewhere, he retired into his Apartment, and having there distributed Poison to his Wives, his Concubines, and Daughters, that were then with him, he took a Dose of it himself; but that not operating upon him, he had recourse to his Sword to compleat the Work, but failing with that, to give himself such a Wound as was sufficient to cause his Death, he was forced to call a *Gallic* Soldier unto him, who had then newly broken into the House, to help to dispatch him; and so died, after he had lived seventy-two Years, and reigned sixty of them. He dreaded nothing more than to fall into the Hands of the *Romans*, and be led in Triumph by them; and therefore, for the preventing of this he always carried Poison about him; that if he could no other Way escape their Hands, he might this Way deliver himself from them: And the Apprehensions that his Son might deliver him to *Pompey*, caused that at this Time he was so eager to dispatch himself. It's commonly said that the Poison did not work upon him, because he had, by the frequent taking of his *Mithridate*, so fortified his Body against all Poisons, that none could hurt him; but this cannot be true; for *Mithridate* hath no such Effect against deadly Poisons: Besides, Poisons, according to their different Sorts, operating different Ways, that is, some by corroding, and some by inflaming, and others otherwise, not any one Sort of Medicine can be a universal Antidote against all of them.

As to the Character of this Prince, he was a very extraordinary Person, both for the greatness of his Spirit, and the Endowments of his Mind: He was naturally of a great Capacity and Understanding, and had added thereto, all Manner of acquired Improvements: For he was learned in all the Learning of those Times, and altho' he had twenty-two several Nations under his Dominion, he (*m*) could speak to every one of them in their own proper Language: And he was of that great Sagacity, and imployed it so effectually, in the Observation and Inspection of his Affairs, that altho' a great Number of Plots and Conspiracies had from Time to Time been framed against him, none of them escaped his Discovery, excepting that in which he perished. He was a Prince (*n*) of great Undertakings; and altho' he failed in most of those wherein he had to do with the *Romans*, yet his Spirit never sunk with his

(*m*) *Plinius* lib. 7. cap. 24. & lib. 25. cap. 2. *Valerius Maximus* lib. 8. cap. 7. *Quintilian* lib. 11. cap. 2. *Aurelius Victor* in *Mithridate*. *A. Gallius* lib. 17. cap. 17.

(*n*) Videas *Dionem Cassium*, *Appianum*, *L. Florum*, *Plutarchum* aliosque.

his Fortune, but it ever bore him up against all his Misadventures ; and after his greatest Losses, his Wisdom and Application always found Means in some Measure to repair them, and bring him again upon the Scene of Action ; and thus it was with him to the last, having always, as often as overthrown, *Antæus* like, risen up again with new Vigour to maintain his Pretensions: And his last Undertaking for the invading of *Italy*, sufficiently shews, that tho' his Fortune often forsook him, yet his stout Heart, his courageous Spirit, and his enterprizing Genius never did: And had not the Treason of his own People at last cut him off, perchance in the latter Part of his Life, the *Romans* might have found him a much more dangerous Enemy to them, than at any Time before: *Cicero* (o) saith of him, that he was the greatest of Kings next *Alexander*. It's certain, the *Romans* had never to do with a greater crowned Head in all their Wars ; but his Vices on the other hand were as great as his Virtues ; the chiefest of them, and which were most predominant in him, were his Cruelty, his Ambition, and his Lust: His Cruelty was shewn in the Murder of his Mother and his Brother, and the great Number of his Sons and his Friends and Followers, which at several Times, and often on very slight Occasions, he had put to Death. His Ambition was manifested by his many unjust Invasions on other Men's Rights, for the Augmentation of his Dominions, and the most wicked Methods of Treachery, Murder, and Perfidiousness, which he often took in order hereto. His Lust (p) appeared in the great Number of his Wives and Concubines, which he had to serve it: Wherever he found an handsome young Woman, he took her unto him into one or other of these two Sorts, whereby the Number of them became very great: Some of them he carried with him wherever he went, others he dispersed into his strong Castles and fortified Towns, there to be reserved for his Use, either when he should come that Way, or otherwise should think fit to send for them: But when reduced to any Distress, (q) he always poisoned those whom he could not safely carry off, or else otherwise dispatched them ; and in the same Manner in this Case used his Sisters and his Daughters, that none of them might fall into the Enemies Hands. Only (r) one of his Wives called *Hyppocratia* always accompanied him, wherever he was forced to take his Flight ; for being of a strong Body, and a masculine Spirit, she did cut off her Hair, put on Man's Apparel, and accustomed herself to the Use of

(o) In *Lucullo* five *Academicarum* *Questionum* lib. 2.

(p) *Appian*. in *Mithridaticis*. *Plutarchus* in *Lucullo* & *Pompeio*, aliique.

(q) *Plutarchus* & *Appian*. ibid. *Dion. Cassius* lib. 36, & 37.

(r) *Plutarchus* in *Pompeio*. *Valerius Maximus* lib. 4 cap. 6. *Eutropius* lib. 6.

of Arms, and the War-horse, rode always by his Side in all his Battles, and accompanied him in all his Expeditions, and in all his Flights, especially in the last of them, when, after being vanquished by *Pompey*, in the Lesser *Armenia*, he made his dangerous and difficult Retreat through the *Scythian Nations*, into the Kingdom of the *Cimmerian Bosphorus*; in all which Journey she rode by his Side by Day, and took Care both of him and his Horse at Night, doing to him the Office of a Valet in his Lodgings, and that of a Groom in his Stable; for which Reason *Mithridates* took great Delight in her, as affording him by this Attendance, the greatest Comfort he had in his Calamities; and by Reason of this masculine Spirit in her, *Mithridates* was used to call her *Hyppocrates* in the masculine Gender, instead of *Hyppocratia*. But of all his Wives, (s) *Stratonice*, by Reason of her extraordinary Beauty, was most beloved by him, tho' she were no other than a Musician's Daughter: *Mithridates*, in the decline of his Affairs, had placed her in a strong Castle in *Pontus*, called *Symphorium*, where, finding herself like to be deserted, she delivered the Place to *Pompey* upon Terms of Safety for herself, and also for her Son, which she had by *Mithridates*, in case he should happen to fall into the *Romans* Hands, which *Pompey* having granted, continued her in Possession of that Castle, and of most of the Effects in it. Her Son, called *Xiphares*, was then with his Father, while he yet remained in *Pontus*. Hereon, the cruel Man, to be revenged on her, carried this Son of his to the opposite Side of the *Frith*, over against which the Castle stood, and there slew him within her View, and left the dead Body unburied on the Strand. Many of these his Wives and Concubines fell into *Pompey's* Hands during this War, on his taking the Castles and Fortresses where they were kept; and (t) it is remarked of him to his great Honour, that he meddled not with any of them, but sent them Home all untouched to their Parents and Friends, who most of them were Kings or Princes, or other great Men of those *Eastern* Parts: By these many Wives and Concubines he had a great Number of Sons and Daughters; many of his Sons he slew in his Displeasure, and several of his Daughters he poisoned, when he could not carry them off in his Flights; however, some of them fell into the Hands of the *Romans*: (u) Five of the Sons and two of the Daughters *Pompey* carried with him to *Rome*, and there caused them to be led before him in his Triumph: Next *Hannibal* he was the most terrible Enemy the *Romans* ever had, and their War with him was the longest

(s) *Plutarchus* in *Pompeio*. *Appian*. in *Mithridaticis*. *Dion. Cassius* lib. 37. pag. 33.

(t) *Plutarchus* & *Appian*. *ibid*.

(u) *Plutarchus* & *Appian*. *ibid*

longest of any: The Continuance of it according to (w) *Justin* was forty-six Years, according to (x) *Appian* forty-two, according to (y) *L. Florus* and (z) *Eutropius* forty, and according to (a) *Pliny* thirty; but according to the exact Truth of the Matter, tho' we reckon the Beginning of the War from *Mithridates's* seizing *Cappadocia* (which gave the first Occasion for it) from that Time to the concluding of it in his Death will be no more than twenty-seven Years; this for the Sake of a round Number *Pliny* calls thirty, and thereby comes the nearest to the Truth.

Anno 63. *Pompey*, on his coming into *Syria* marched directly to *Damascus*, with Purpose from thence to make War upon the *Arabians*. On his Arrival at that City, (b) the Cause of *Hyrchanus* and *Aristobulus* was brought to his hearing, and they both there appeared in Person before him, according as he had ordered, and at the same Time several of the *Jews* came thither against both: These last pleaded, "that they might not be governed by a King; that it had been formerly the Usage of their Nation, to be governed by the High-Priest of the God they worshipped, who, without assuming any other Title, administered Justice to them according to the Laws and Constitutions transmitted down to them from their Forefathers; that it was true indeed the two contending Brothers were of the Sacerdotal Race; but they had changed the former Manner of the Government, and introduced another Form, that they might thereby subject the People to slavery." *Hyrchanus* on his Part urged, "that being the elder Brother, he was unjustly deprived of his Birthright by *Aristobulus*, who having left him only a small Portion of Land for his Subsistence, had usurped all the rest from him; and as a Man born for Mischief, practised Piracy at Sea, and Rapine and Depredation at Land, upon his Neighbours." And for the attesting of what *Hyrchanus* had thus alledged, there appeared about a Thousand of the principal *Jews*, whom *Antipater* had procured to come thither for that Purpose. Hereto *Aristobulus* answered, "that *Hyrchanus* was put by from the Government merely by Reason of his Incapacity to manage it, and not through any Ambition of his; that being an unactive slothful Man, and utterly unfit for the Business of the Publick, he fell into the Contempt of the People; and that therefore he was forced to interpose of Necessity for the preserving of the Government

(w) Lib. 37. cap. 1.

(x) In *Mithridaticis*.

(y) Lib. 3. cap. 5.

(z) Lib. 6.

(a) Lib. 7. cap. 26.

(b) *Antiq. ibid. & de Bello Judaico ibid.*

“vernment from falling into other Hands; and that he bore no other Title in the State than what *Alexander* his Father had before him.” [which Royal Title of *Alexander Jannæus* no otherwise appears but in this Speech of *Aristobulus*; and this only when it was for his own Interest to have it believed.] And for the witnessing of this he produced several young Gentlemen of the Country in gaudy and splendid Apparel, who did not by their Dress or by their Behaviour bring any Credit to the Cause of him they appeared for. *Pompey*, on this Hearing, saw far enough into the Cause to make him disapprove of the Violence of *Aristobulus*; but however, he would not immediately determine the Controversy, least *Aristobulus* being provoked thereby might obstruct him in his *Arabian War*, which he then had his Heart much upon. And therefore giving fair Words to both Brothers he dismissed them for the present, promising that after he should have reduced *Aretas* and his *Arabians*, he would come in Person into *Judæa*, and there settle and compose all Matters, that were in Difference between them. *Aristobulus* perceiving which Way *Pompey*’s Inclinations stood, went away from *Damascus* in an Huff, without taking leave, and returning into *Judæa* there armed the Country for his Defence, which Procedure much incensed *Pompey* against him.

In the Interim, he prepared for his War against the *Arabians*. *Aretas*, tho’ he had hitherto contemned the *Roman Arms*, (c) yet when he found them so near him, and ready to make Invasion upon him with their victorious Army, he sent Ambassadors to make his Submission. However, *Pompey* marched to *Petra* the Metropolis of his Kingdom, and having taken the Place, and *Aretas* in it, he put him into Custody, but afterwards again released him on his submitting to the Terms required, and then returned to *Damascus*.

On his coming back thither being informed of the warlike Preparations which *Aristobulus* was making in *Judæa*, (d) he marched into that Country against him. On his Arrival thither he found *Aristobulus* in his Castle of *Alexandrión*, which was a strong Fortrels situated in the Entrance of the Country on an high Mountain, where it having been built by *Alexander* the Father of *Aristobulus*, it for that Reason bore his Name. *Pompey* there sent him a Message to come down to him, which he was very unwilling to obey; but at length by the Persuasion of those about him, who dreaded a *Roman War*, he was prevailed with to comply, and accordingly went

(c) *Plutarchus* in *Pompeio*. *Dion. Cassius*, lib. 37. *Appian*. in *Mithridaticis*,

(d) *Josephus* ibid. *Plutarchus* in *Pompeio*. *Appianus* in *Mithridaticis*. *Dion. Cassius* lib. 37. *L. Florus* lib. 3. cap. 5. *Strabo* lib. 16. pag. 762, 763.

went down into the *Roman* Camp; and after having had some Discourse with *Pompey* about the Controversy between him and his Brother, returned again into his Castle, and this he did two or three Times more, endeavouring by these Compliances to gain *Pompey* on his Side, for the deciding in his Favour the Controversy between him and his Brother. But still, for fear of the worst, he was at the same Time arming all his Castles, and making all other Preparations for his Defence, in case the Sentence should go against him; which *Pompey* having received an Account of, forced him, on his last coming down to him, to deliver up all his Castles to him, and to sign Orders for this Purpose to all that commanded in them; which *Aristobulus* being necessitated in this Case to do, he grievously resented the putting of this Force upon him; and therefore, as soon as he was got again out of *Pompey's* Hands, he fled to *Jerusalem*, and there prepared for War. He being resolved to retain his Kingdom, was actuated by two contrary Passions about it, that is, Hope and Fear: When he saw any Reason to hope for *Pompey's* Determination on his Side, he complimented him with all Manner of Compliances to gain his Favour: But, when there was any Cause given to make him fear the contrary, he took contrary Measures: And this was what made him act with so much Unsteadiness through all this whole Affair. On this Flight of his to *Jerusalem*, *Pompey* marched after him; and the first Place, where he next pitched his Camp, was at *Fericho*, and there (e) he had the first News of the Death of *Mithridates*: It was (f) brought thither to him by special Messengers, sent from *Pontus* with Letters to him about it: The Messengers coming with their Spears wreathed about with Laurel, which was always a Token of some Victory, or other important Advantage gained to the State, the Army was greedy to know what it was, and whereas, they being then newly encamped, there was in that Place no Tribunal as yet erected for the General from thence to speak to them, and it would require some Time regularly to make it up with Turfs laid one upon another, as was their Usage where they encamped; for the supply of this Defect, they upon a sudden heaped up their Packsaddles one upon another, and thereby, having made an advanced Place, *Pompey* ascended up upon it, and from thence communicated to them, that *Mithridates* having laid violent Hands upon himself was dead, and that *Pharnaces* his Son, having seized his Kingdom, submitted that and himself to the *Roman* State, and that therefore the War which had so long vexed them was now at an End; which being very welcome News to the

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whole

(e) *Antiq. xiv. 3. 2. & de Bello Judaico I. 6. 6.*(f) *Plutarchus in Pompeio.*

whole Army, as well as to the General, they spent the remainder of the Day in rejoicing for it.

Josephus, on his making Mention of *Pompey's* encamping at this Time at *Fericho*, (g) takes Occasion from thence to tell us, that this City was famous for the Balsam there produced, which is the most precious of Unguents. It (h) is a Distillation from the Balsam Tree, which is a Shrub, that never grows higher than two or three Cubits: About a Foot from the Ground it spreads into a great many small Branches, of the Bigness of a Goose Quill: Incisions being made in them, from thence (i) distilled the Balsam during the Months of *June*, *July*, and *August*: The Incisions were usually made with Glafs, a Boning-knife, or a sharp Stone, and not with Iron; for it is said, (k) that if the Tree were wounded with Iron it immediately died; but this was not true, unless the Incision were made too deep, of which there being Danger from a sharp Iron Knife, for this Reason probably it was that no such Knife was made use of in this Operation. *Pliny* tells us, (l) that these Balsam Trees were no where to be found but in *Judæa*, and there only in two Gardens, of which one contained about (m) twenty *Jugera*, and the other not so much; but now *Egypt* hath this Tree, and *Judæa* none of it: The Truth of the Matter, as *Bellonius* and *Prosper Alpinus* tell us, is, neither *Judæa* nor *Egypt* is the natural Country of these Trees, but *Arabia the Happy*: Their Argument for it is, that in *Arabia the Happy* they grow naturally, but not so in *Judæa* or *Egypt*, where they never grow, but as cultivated in Gardens; and that in *Egypt* the best Cultivation cannot keep them from decay, so that they are forced frequently to fetch thither new Plants from *Arabia*; and what we have from *Josephus* is agreeable hereto; for he tells us (*Antiq. viii. 2. 3.*) that among other valuable Things, which the Queen of *Sheba*

(g) *Antiq. xiv. 4. 1. & de Bello Judaico ibid.*

(h) See *Ray's Herbal lib. 31. cap. 23.*

(i) Hence it is called *Opobalsamum*, i. e. The Gum or Unguent coming by Distillation from the Balsam Tree: For *Balsamum* properly signifieth the Balsam Tree, and *Opobalsamum* the Unguent distilled from it: For *Όπος* in the Greek Language signifieth any Gum, Juice, or Liquor, distilled from any Tree, or from elsewhere.

(k) *Plinius lib. 12. cap. 25.*

(l) *Plinius ibid.*

(m) *Pliny* had this from *Theophrastus*, but doth not rightly render it; for what he renders by the Latin Word *Jugera*, is in the Greek of *Theophrastus* *πλῆθρα*: But the Latin *Jugera* contains two Greek *πλῆθρα*; for a Greek *πλῆθος* contain an Hundred Foot Square, that is, an Hundred Foot broad, and an Hundred Foot long: But the Latin *Jugera* contain two Greek *πλῆθρα* put together, for it is an Hundred Foot broad, and two Hundred Foot long, so that twenty Greek *πλῆθρα* contain only ten Latin *Jugera*.

Sheba brought with her from *Sheba* (which was in *Arabia the Happy*) to present King *Solomon* with, one was a Root of the Balsam Tree; and from this Root it's most likely were propagated all the other Balsam Trees that afterwards grew in *Judæa*; and *Jericho* being found the properest Soil for them, it thenceforth became the principal Place where they were found in that Country: But the Gardens in which they were there cultivated having been long since destroyed, there are now no more of those Balsam Trees to be found in *Judæa*; but there are many of them still in *Egypt*, and from thence and *Arabia* comes all the Balsam, which is now brought into these *Western* Parts; but all that is brought from *Egypt* is not the Produce of that Country; the greater Part of it is brought thither from *Arabia* to *Alexandria*, and from thence to us; but now I understand the *East-India* Company import it to us directly from *Arabia*, by the Way of the Red Sea: When it came to us only by the Way of *Egypt*, it was imported thither from *Mecca*, a City in *Arabia*, not far from the Country where the Balsam Tree naturally grows; and hence Physicians in their Prescriptions call it *Balsamum e Mecca*, that is, the Balsam of *Mecca*: But in our Apothecaries Shops it is here called the *Balm of Gilead*, which Name is given it upon Supposition, that the Balm, which is said in Scripture to come from *Gilead*, was the same with that, which now comes from *Mecca*: But the *Hebrew* in the original Text, which we translate Balm, is *Zori*, which the Rabbins interpret to mean any Gum of the resinous Sort: In *Jeremiah* Chap. viii. 22. and Chap. xli. 2. it is mentioned as a Drug which the Physicians used, and in *Genesis* Chap. xxxvii. 25. and Chap. xliii. 2. it is spoken of, as one of the most precious Products of the Land of *Canaan*; and in both it is said to be from *Gilead*. If this *Zori* of the *Hebrew* Text, be the same with the Balsam of *Mecca*, it will prove the Balsam Tree to have been in *Gilead* long before it was planted in the Gardens of *Jericho*; and also before the Queen of *Sheba* brought that Root of it to King *Solomon*, which *Josephus* mentions; for the *Ismaelites* traded with it from *Gilead* to *Egypt*, when *Joseph* was sold to them by his Brethren, and *Jacob* sent a Present of it to the same *Joseph*, as a Product of the Land of *Canaan*, when he sent his other Sons to him into *Egypt* to buy Corn. It seems most likely to me, that the *Zori* of *Gilead*, which we render in our *English* Bible by the Word Balm, was not the same with the Balsam of *Mecca*, but only a better Sort of *Turpentine* then in Use for the Cure of Wounds, and other Diseases; which is confirmed by Mr. *Barker's* Observation, also.

From *Jericho*, (n) *Pompey* led his Army to *Jerusalem*: On his Approach thither, *Aristobulus* repenting of what he had done,

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went

(n) *Antiq. xiv. 4. 1. & de Bello Judaico ibid.*

went out to *Pompey*, and endeavoured to reconcile Matters with him, by promising a through Submission, and also a Sum of Money, so the War might be prevented: *Pompey* accepting the Proposal, sent *Gabinus*, one of his Lieutenants, with a Body of Men to receive the Money: But when he came to *Jerusalem*, he found the Gates shut against him, and no Money to be had; but was told from the Walls, that those within would not stand to the Agreement; whereon, *Pompey*, not bearing to be thus mocked, clapped *Aristobulus* (whom he retained with him) in Chains, and marched with the whole Army directly for *Jerusalem*. It was by Reason of its Situation, as well as its Fortifications, a very strong Place, and might have held out long against him, but that they were divided within among themselves: That Party, which was for *Aristobulus*, were for defending the Place; especially by Reason of the Indignation, with which they were moved, at *Pompey's* making their King a Prisoner: But those, who favoured the Cause of *Hyrchanus*, were for receiving *Pompey* into the City; and they being the greater Number, the other Party retired into the Mountain of the Temple, and having broken down the Bridges over the deep Ditches and Vallies that surrounded it, resolved there to maintain themselves. Whereon, *Pompey* being received into the City by the other Party, set himself to besiege the Place: Most of the Sacerdotal Order stuck by the Cause of *Aristobulus*, and were shut up with those that seized the Temple for the Support of it; but the Generality of the People were on the other Side; and *Hyrchanus* at the Head of them, supplied *Pompey* with all Necessaries within his Power for the carrying on of the Siege: The North Side of the Temple being observed to be the weakest Part of it, *Pompey* there begun his Approaches; at first he offered the besieged Terms of Peace; but these being rejected, he forthwith begun with the utmost Vigour to press the Place: And for this Purpose, having gotten from *Tyre* battering Rams, and all other Engines of War proper for a Siege, he applied them with the best Skill, and the utmost Diligence he was able, for the speedy forcing of the Place. However, it held out three Months, and would have done so much longer, and perchance, would at last have necessitated the *Romans* to have raised the Siege, had it not been for the superstitious Rigour, with which the *Jews* observed their Sabbath. Formerly it had been carried so high, that they would not defend their Lives on that Day, but if then assaulted would rather patiently yield their Throats to be cut, than stir an Hand in their own Defence. 1 *Maccab.* ii. 32 — 38. But the Mischief and Folly of this being sufficiently made appear, in what they suffered from it in the first Beginnings of the *Maccabean Wars*, of which already. 1 *Maccab.* ii. 41. It was then very justly determined, that a necessary Defence of a Man's Life was not within the Prohibition of the fourth Command.

Commandment: But this being understood to hold good only against a direct and immediate Assault, but not against any antecedent Preparative leading thereto, it reached not, in their Opinion, to the allowing of any Work to be done on that Day for the preventing or destroying the worst Designs of Mischief, till they came to be actually executed against them. (o) Altho' therefore they vigorously defended themselves on the Sabbath Day, when assaulted, yet they would not then stir an Hand either for the hindering of the Enemies Works, or the destroying of their Engines, or the obstructing their erecting of them, as they did on other Days: Which *Pompey* perceiving, ordered, that no Assault should be made upon them during their Sabbaths, but that those Days should be employed wholly in carrying on their Works, and in erecting and fitting their Engines, in such Manner as they might best do Execution in the next Days of the Week following; in all which Attempts, the besieged never giving them any Obstruction on those Sabbaths, for Fear of breaking their Law, the *Romans* observing the Order mentioned took the Advantage hereof, and by this Means filled up the Ditches, with which the Temple was fortified, brought forward their Engines of Battery, and placed them to the best Advantage without any Opposition, and were thereby enabled to play them so effectually, that having at length beaten down a great strong Tower, which drew a great Part of the adjoining Wall with it into the same Ruin, a Breach was made large enough for an Assault, which *Cornelius Paustus*, the Son of *Sylla*, who had his Station next it, immediately mounting, drew the rest of the Army after him, who on their thus entering the Place, made a dreadful Slaughter of those whom they found within, so that it is reckoned no less than twelve Thousand of them fell in this Carnage, and none acted more cruelly herein, than the *Jews* of the contrary Faction did against their own Brethren. Amongst all this Scene of dreadful Destruction, it's remarked, (p) that the Priests that were then in the Temple went on with the daily Service of it, without being deterred, either by the Rage of their Enemies, or the Death of their Friends; chusing rather to lose their Lives amidst the Swords of the prevailing Adversary, than desert the Service of their God; and many of them, while they were thus employed at this Time, had their own *Blood mingled* with the Blood of the *Sacrifices* which they were offering, and sell themselves by the Sword of their Enemies a Sacrifice to what they esteemed their Duty; which was an Instance of steady Constancy much admired by *Pompey* himself, and is scarce any where else

(o) *Antiq. xiv. 4. 2. & de Bello Judaico ibid. Strabo lib. 16. pag. 762, 763. Dion. Cassius lib. 37.*

(p) *Josephus ibid.*

else to be throughly parallel'd. Among the Prisoners, one was *Ab-solom*, a younger Son of *John Hyrcanus*, who having been content-ed to live in a private Condition under *Alexander Jannæus* his Bro-ther, had the Benefit of his Protection, and hitherto had never meddled with any publick Business: But having married his Daugh-ter to *Aristobulus*, this now engaged him in his Faction. Those Prisoners who were found to have been the Incendiaries of the War *Pompey* caused to be put to Death, and among them most likely this *Ab-solom* was one: For after this we hear no more of him, and since he was the Father-in-law of *Aristobulus*, no doubt he was one of the chief among those that adhered to his Faction.

And thus, after a Siege of three Months, was the Temple of *Jerusalem* taken by the *Romans*, in the End of the first Year of the 179th *Olympiad*, *Caius Antonius*, and *M. Tullius Cicero*, being then Consuls at *Rome*, about the Time of our *Midsummer*, and on the Day which the *Jews* kept as a solemn (q) Fast, for the taking of *Jerusalem* and the same Temple with it by *Nebuchad-nexzar* King of *Babylon*; or rather on the third Day of the Month *Siwan*, the Fast for the Defection of *Jeroboam*. See *Harmony of the Evangelists*, pag. 152, 153. As soon as the *Romans* had thus made themselves Masters of the Place, *Pompey*, with several others of the chief Commanders of the Army accompanying him, went up into it, and not contenting themselves with viewing the outer Courts, (r) caused the most sacred Parts of the Temple itself to be opened unto them, and entered not only into the Holy Place, but also into the Holy of Holies, where none were permitted by their Law to enter, but the High-Priest only, and this one Day in a Year only, on their great Day of Expiation; which was a Prophanation offered this Holy Place, and the Religion, whereby God was there worshipped, which the *Jews* were exceedingly grieved at, and most grievously resented beyond all else, that they suffered in this War. Tho' *Pompey* found in the Treasuries of the Tem-ple (s) two Thousand Talents in Money, besides its Utensils, and other Things of a great Value there laid up, yet he touched no-thing of all this, but left it all there entire for the sacred Uses to which it was devoted, without the least Diminution of any Part:

And

(q) That the Temple was now taken on the Day of a solemn Fast, is said, not only by *Josephus* in the Places last above cited, but also by *Strabo* lib. 16. pag. 763. The Fast for the taking of *Jerusalem* by *Nebuchad-nexzar* was on the ninth Day of their Month *Tamuz* (2 Kings xxv. 31.) which usually falls about the Time of our *Midsummer* sooner or later, ac-cording as their Intercalations happen: But in their present Kalendar it is translated to the eighteenth of that Month.

(r) *Josephus* ibid. *Lucius Florus* lib. 3. cap. 5. *Tacitus Historiarum* lib. 5. cap. 9.

(s) *Josephus* ibid. *Cicero* in Oratione pro *Flacco*.

And the next Day after ordered the Temple to be cleansed, and the divine Service to be there again carried on in the same Manner as formerly. However, to set down Dr. *Prideaux's* own Words, this did not expiate for his Prophanation of God's Temple, and the Impiety which he made himself guilty of thereby. Hitherto he had found wonderful Success in all his Undertakings; but in this Act it all ended: For hereby, having drawn down God's Curse upon him, he never prospered after: This over the *Jews* was the last of his Victories.

On his (t) concluding this War he demolished the Walls of *Jerusalem*, and then restored *Hyrchanus* to the Office of High-Priest, and made him also Prince of the Country, under the Payment of Tribute to the *Romans*, but would not allow him to wear a Diadem, or to extend his Borders beyond the old Limits of *Judæa*: For he deprived him of all those Cities, which had been taken from the *Cælo-Syrians*, and *Phœnicians*, by his Predecessors. *Gadara* (which was one of them) having been lately destroyed by the *Jews*, he ordered to be rebuilt at the Request of *Demetrius*, his Freed-man and chief Favourite, who was a Native of that Place: And then, having added that and all the rest of those Cities to the Province of *Syria*, (u) he made *Scaurus* Prefident of it, and leaving him there with two Legions, to keep the Country in Order, returned towards *Rome*, carrying with him *Aristobulus*, with *Alexander* and *Antigonus* his two Sons, and two of his Daughters as Captives, to be led before him in his Triumph: But *Alexander*, while on the Journey thither made his Escape, and returned into *Judæa*, where he raised new Troubles, as will be in its due Place related.

In (w) this same Year, of *Attia*, the Wife of *Octavius*, and Daughter of *Julia*, the Sister of *Julius Cæsar*, was born *Octavius Cæsar*, who being adopted by his Uncle *Julius*, succeeded him in his Estate and Power; and being afterwards by the Name of *Augustus* made supreme Commander of the *Roman Empire*, governed it with great Felicity, and through Peace, when *Christ* the Prince of Peace and Saviour of the World was born into it. *Suetonius* tells us in his Life of *Augustus* (Chap. 94.) and quotes for it the Authority of *Julius Marathus*, (x) who was a Freed-man of *Augustus's*, and wrote his Life; that a few Months before the Birth of this great Emperor there was an Oracle given out, and then made publick, that Nature was at that Time producing a King, who should govern the *Roman Empire*; at which the Senate

(t) *Josephus* *ibid.*

(u) *Appian.* in *Syriacis*, & de *Belli Civili* lib. 5. *Josephus* *ibid.*

(w) *Suetonius* in *Augusto* cap. 4. & 5. *A. Gellius* lib. 15. cap. 7.

(x) *Suetonius* in *Augusto* cap. 79.

nate being terrified, for the preventing of it, made a Decree that no Male Child born that Year should be brought up; but that such of the Senators as had then pregnant Wives, hoping each of them that the Oracle might be fulfilled in his Family, took Care that this Decree was never carried into the Treasury, and therefore through want of being there registered, received, and laid up among the publick Records of the State, it lost its Force, and had none Effect. If this Oracle, says Dr. *Prideaux*, were typically fulfilled in the Birth of *Augustus*, it was ultimately and really so only in the Birth of *Christ*, the spiritual King and Saviour of the whole World, the Time whereof was then approaching.

Pompey coming to *Amisus* in *Pontus*, on his Return from *Syria*, (y) had the Body of *Mithridates* there sent to him from *Pharnaces*, with many Gifts to procure his Favour; the Gifts *Pompey* received; but as to the Body, (z) looking on the Enmity to be dead with the Person, he offered no Indignity to it; but giving him the Honour due to so great a King, generously ordered his Corps to be carried to *Sinope*, to be there buried among the Sepulchres of his Forefathers, in the ancient burial Place of the Kings of *Pontus*; adding such Expences for the Funeral, as were necessary for the solemnizing of it in a Royal Manner. On this his last coming into *Pontus*, (a) he took in all the remaining Fortresses and Castles, that had been there held for *Mithridates*: For altho' they that had the Command of them saw all lost on the Death of *Mithridates*, yet they deferred the surrendering of them till *Pompey* himself should arrive, that putting all immediately into his Hands, they might not be answerable for the Embezzlements of under Officers. In some of the Castles he found vast Riches, especially at *Telaura*, where was the chief Wardrobe or Store-house of *Mithridates*: For therein were two Thousand Cups made of the *Onyx* Stone, and set in Gold; with such a vast Quantity of all Sorts of Plate, Household Goods and Furniture, and also of all Manner of rich Accoutrements for War, both for Man and Horse, that the Questor, or Treasurer of the Army, was thirty Days in taking an Inventory of them.

After this, (b) *Pompey* having granted to *Pharnaces* the Kingdom of *Bosphorus*, and declared him a Friend and an Ally of the Roman People, he marched into the Province of *Asia* properly so called, and there put himself into Winter Quarters in the City of *Ephesus*: While he lay there he distributed Rewards to his victorious Army, giving to each private Soldier fifteen Hundred Drachms, and

(y) *Dion. Cassius* lib. 37. *Plutarchus* in *Pompeio*.

(z) *Dion. & Plutarchus* *ibid.* *Appian.* in *Mithridaticis*.

(a) *Appian.* in *Mithridaticis*.

(b) *Dion. Plutarchus, & Appian* *ibid.*

and proportionably more to all the Officers, according as they were in higher or lower Posts of Command in the Army; on which Occasion he expended out of the Spoils taken in this War sixteen Thousand Talents; and yet reserved (c) twenty Thousand Talents more to be carried into the publick Treasury at Rome in the Day of his Triumph, and to make this as glorious as he could, was what he had now a main View to.

Anno 62. On Pompey's having left Syria, (d) Aretas King
A. M. 4423. of Arabia Petraea, began again to be troublesome to
Hyrcanus that Province, whereby, Scaurus was there involv-
II. 2. ed in a new War with him, and having marched
Daniel's 70 too far after him into that desert Country, he fell
Weeks 400. into Difficulties for want of Provisions and other
Necessaries: Out of these he was extricated by the Assistance of
Hyrcanus and Antipater: For the former supplied him out of Ju-
dæa with all that he wanted; and the other by going in an Em-
bassy to Aretas, induced him to buy his Peace of Scaurus for three
Hundred Talents of Silver, which was much to the Satisfaction of
both. After this, Scaurus being recalled, (e) Marcius Philippus
was made President of Syria in his Room.

Pompey having spent his Winter at Ephesus in the Manner as mentioned, (f) in the Spring he passed from thence through the Isles into Greece, and from thence to Brundisum in Italy, and so on to Rome; where having in an Oration to the Senate, acquainted them that he had waged War (g) with two and twenty Kings, and that whereas he had found the proper Asia, the utmost Province of the Roman Empire, he had made it to (h) be the middle of it, by Reason of the many Provinces which he had conquered beyond it, a Triumph was decreed him for these Victories, but desiring to take it (i) on his Birth-day, which was past for this Year, he deferred it till that Day should come about against the next Year after.

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When

(c) Plutarchus in Pompeio.

(d) Antiq. xiv. 5. 1. & de Bello Judaico I. 8. 1.

(e) Appian. in Syriacis.

(f) Plutarchus in Pompeio. Appian. in Mithridaticis. Dion. Cassius lib. 37.

(g) Orosius lib. 6. cap. 6.

(h) Plinius lib. 7. cap. 26. L. Florus lib. 3. cap. 5. This was not then strictly true, or at any Time after; for proper Asia was never made the middle of the Roman Empire: Beyond the Tigris it was never extended Eastward, but at this Time it reached Westward as far as the Atlantic Ocean, and from thence to proper Asia, was more than double the Distance of Tigris from that Province.

(i) i. e. pridie Calend. Octob. Plin. lib. 7. cap. 26. & lib. 37. cap. 2.

When being forty-five Years old, (k) he solemnized this Triumph for two Days together, with great Pomp and Glory, wherein were led before him 324 of the noblest Captives, among which were *Aristobulus* King of *Judæa*, and his Son *Antigonus*, *Olthaces* King of *Colchos*, *Tigranes* the Son of *Tigranes*, King of *Armenia*, and five Sons and two Daughters of *Mithridates's*. It (l) was peculiar to this Triumph of his, that on his entering the Capital he did not, as (m) other Triumphers used to do, put any of his Captives to Death; neither did he after his Triumph was over, leave any of them in Prison, excepting only *Aristobulus* and *Tigranes*; all the rest he sent Home into their respective Countries at the Expences of the Publick. Hitherto, *Pompey* had shined in great Honour above all else of his Time, and had wonderful Success in all his Undertakings, for which, he deservedly had the Name of *Magnus*, i. e. *the Great*. But (n) after this, he sunk in his Character, and his Power, till at length he fell to nothing, and died by vile and murderous Hands in a strange Land, where he wanted the Honour of a Funeral. By what Fact he drew this Curse upon him, I have already shewn, says *Dr. Prideaux*: And therefore, in this Triumph the Glory of this great Man ending, I shall here end this Book.

(k) *Plutarchus*, *Appianus*, & *Dion. Cassius* *ibid.* *Velleius Paterculus* lib. 2. cap. 40.

(l) *Appian.* in *Mithridaticis*.

(m) Videas *Josephum* de *Bello Judaico* 7. 24. 5.

(n) Videas de hac re verba *Plutarchi* in *Pompeio*.

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The End of the Third Volume.



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